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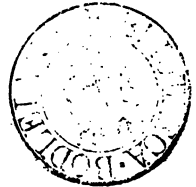


JOURNAL
OF
A TOUR IN THE HOLY LAND,

IN MAY AND JUNE, 1840.

BY
LADY FRANCIS EGERTON.

WITH LITHOGRAPHIC VIEWS, FROM ORIGINAL DRAWINGS,
BY LORD FRANCIS EGERTON.



*FOR PRIVATE CIRCULATION ONLY; FOR THE BENEFIT OF THE
LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY.*

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PREFACE.

I HAVE been requested by the Committee of the LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY, to allow the following extracts from my private Journal, (made originally, merely for the perusal of my friends,) to be printed with a view to the benefit of the above Institution. It was necessarily most agreeable to me to be able in any way to further the objects of that useful Society, and I was happy to accede to the request. I trust that the curiosity of my friends, as to what may have been my impressions during a journey through Palestine, and the interest which almost all persons entertain upon the subject of that country, may cause the undertaking to answer the purpose for which it is intended; and if, in addition to this object, these extracts chance to prove useful as a guide book to any future traveller in the East, my satisfaction will be much increased. In furtherance of the latter object, I have subjoined, in the Appendix, an index of our resting-places, and the number of hours' journey between each.

H. F. E.

LONDON,
May, 1841.

NOTICE.

THE profits arising from the sale of this work are for the benefit of the "LADIES' HIBERNIAN FEMALE SCHOOL SOCIETY," which was formed in 1823, having, as its sole object, the temporal and eternal interests of the *female* population of Ireland, by uniting a Scriptural education with those necessary arts of domestic and humble life of which they were, at that time, almost universally ignorant. The Society's labours have been much blessed. Many thousands of girls have, through its instrumentality, been fitted to fill the stations allotted to them by Providence, with respectability; and have evidenced, by their consistent conduct, the value of the Scriptural instruction received in the schools. The Society has 232 schools, containing 13,696 scholars; a great proportion of whom are the children of Roman Catholics, who thankfully avail themselves of the instruction afforded them in these Protestant schools. The number of schools would be double, had the Committee funds commensurate with the demands upon them; and the fact that this is the *only Society* labouring in Ireland for the *exclusive* benefit of the *female* children of that country, affords a powerful plea for assistance from British Christians, and particularly from British ladies.

Information respecting the Society may be had of the Secretary, Mrs. R. Webb, 61, Stafford-place, Pimlico, London.

May, 1841.

aspect of which pleased me more. The town of Valetta is beautiful, and totally unlike anything I have ever seen ; the streets all at right angles, and of a cleanliness which, to one just emerged from the exceeding dirt of Rome, was eminently and agreeably striking. The houses are well and solidly built of a yellow stone, with projecting buttresses and closed balconies. The architecture of some of the residences of the knights is exceedingly handsome, particularly that of the Hotel de Castille, the lodge of the Spanish knights. We went also to the Florian gardens, a singular place teeming with orange-trees, geraniums, and other flowers, kept with English neatness, which, engrafted on Eastern luxuriance and peculiarity, is remarkable to a stranger. The contrast with Italy is very striking : there, everything is dirty to excess ; here, you might eat off the streets.

One afternoon we devoted to a ride to Crendi, where there are some lately discovered and most curious Phœnician remains, wholly unaccounted for and incomprehensible. They have more similarity to Stonehenge than any other place I have seen, but they are unlike that. They consist of several chambers cut out of the rock, with small doors, and raised pieces of stone resembling tables ; there is considerable extent, and may be much more, as the whole is evidently not yet excavated. Some little statues of grotesque figures have been removed from Crendi, and deposited in the library

at Valetta. Nothing is more mysterious than these Phœnician, or, as sometimes called, Cyclopean remains. Saturday, the 18th of April, saw all our arrangements completed; but the wind being foul, we only embarked on the 21st, receiving, in addition to our party, our friend Assaad Yacoob Kayat*, who had undertaken to act as interpreter and guide, and whose services to us did indeed prove as invaluable as his company was agreeable.

On Tuesday, April 28th, we made the Syrian coast, and had the great gratification of seeing Jaffa immediately opposite to us. The weather was so calm that we could not reach the roads in time to land, and the sun set when we were still at some little distance from the shore. We fired guns and hoisted lights, in the hope that a boat would put out to us, and accordingly, in process of time, one, bringing the Consul's son and a person from the board of health, came alongside. The latter, believing we came from Alexandria, announced to us a quarantine of twenty-one days. We quickly and gladly undeceived him, and he and his companion came on board, together with some of the boat's crew, wild looking personages, who approached the Menai, singing as they rowed, and were greatly pleased with the meat and drink with which we regaled them on the deck. The Consul's son was very civil and obliging, and announced a visit from his father, on the morrow,

* See Appendix A.

an hour after day-break. Both father and son are natives, and acquaintances of Assaad, and neither can speak anything but Arabic.

Wednesday, April 29th.

At about seven o'clock this morning the Consul came on board, and soon afterwards, to my great satisfaction, we landed at Jaffa. Nothing can be worse than both the roadstead for ships, and the landing-place for boats. On approaching the shore, we found no convenience for emerging from the boat but a high step; and the evolution for womankind, encumbered as we are with petticoats, was by no means easy: about as easy as it would be to mount from the floor on to a table of ordinary dimensions, without any intermediate step, with the addition in this case of a boat as a footing, dancing upon the waves. However, by the exercise of great skill and ingenuity on our parts, and some efficient assistance from those who thronged the landing-place, we happily accomplished it. Soon after our disembarkation the wind freshened so much, that it became unsafe for the Menai to lie there any longer, and the captain of our vessel set sail for Beirout. Nothing could be more strikingly new and picturesque than everything that met our view. We were conducted by the Consul and his janissary up a multiplicity of exceedingly dirty stone stairs and narrow streets, or rather alleys, to the Consul's

house. Its approach resembles the back entrance to the bed-room floor of a labourer's cottage in England, amongst pots and pans, and through indescribable places to which it was difficult to assign a name.

We went to see the supposed site of the house of Simon the tanner, a locality to which I could attach little interest, as it is evidently a modern building, and only one of a number of houses of much the same description. We then dined with the Consul, who gave us great quantities to eat, and sundry curious Arab dishes, such as rice and meat dressed in vine leaves. Nothing could exceed the kindness and amiability of our host towards us; he strove to do us honour in the best means in his power. We dined in a sort of inner guest-chamber, fitted round with a low divan and hung with pipes. The inmates more often, however, sit outside in a sort of covered platform, surrounded by walls. Here we remained a long time, whilst Assaad was making arrangements for our journey, buying horses, hiring camels, mules, and muleteers, for the baggage. Many Easterns went and came, all, one more picturesque than the other, all gentle and pleasing. The wife and daughter-in-law of the Consul visited me whilst the gentlemen were away, gorgeously dressed in the height of the Arab costume. They kissed my hands and pressed theirs to their hearts, the usual graceful Eastern salutation, and made a variety of

speeches, which of course I could not understand. I bowed and smiled, and looked, I hope, grateful. Presently the gentlemen returned, and they quickly vanished. We saw them again as we went away, but the elder lady had doffed her fine gear, and had evidently resumed her working dress in order to pursue the usual culinary occupations of Arab ladies of all classes. The younger had several funny-looking nice little children, all of whom kissed our hands and pressed them to their foreheads. Presently we heard a sound of weeping and wailing in the street; we looked,—it was a wedding, and we saw a host of women enveloped in white muslin from head to foot, walking along the street, conducting the bride to the bath. Weddings in this country are celebrated at night, and with the same sound of weeping and wailing. Thus in the parable of the ten virgins we hear, that, behold there was a *cry* made that the bridegroom was coming. The first illustration of Scripture we have met with.

Whilst I was sitting at the Consulate, a gentleman asked to see me, stating himself to be an acquaintance of Mrs. Damer, from whom he understood that I was curious about the state of the Jews. It appears that this gentleman, whose name I found to be the Rev. Mr. Grimshawe, has visited this country for the purpose of judging for himself of the condition of that people; and the result of his observations seems to be, that nothing

can appear more unpromising in every way*. According to Mr. Young, the Jerusalem Consul, they number about 10,000; according to Mr. Nicholayson, the Chaplain to the Jewish mission, 17,000. They are more subtle and prejudiced than any of that nation in Europe, and fewer conversions are made. Mr. Nicholayson, who has been in this country fifteen years, has never made one convert; indeed the Hebrew service, according to the forms of the Church of England, is attended by only nine or ten persons!

Mr. Grimshawe told me that he had understood, previous to his coming into Palestine, that the Jews expected that the year 1840 would bring their Messiah in great temporal glory. He had been anxious to ascertain whether this was really the case, and had so ascertained it. Moreover, many of them affirm that if the Messiah does not come, they will acknowledge that Jesus of Nazareth is Him that was for to come. We conversed a great deal about the probable restoration of the Jews, the battle that is to be fought in Jerusalem as prophesied in Zechariah, &c. I was glad of

* I trust I am not in any way misrepresenting the opinions of this gentleman. Such, at least, was the impression left upon my mind as to them, by the conversation I had with him. I am glad to take this opportunity of mentioning the satisfaction and pleasure I derived thus at the outset of our tour, at having the advantage of the competent testimony of one calculated to judge upon one of the most interesting subjects of observation connected with it, namely, the actual condition of the ancient people of God.

this opportunity of instruction from him, and shall be curious for further information on the subject, when we reach Jerusalem.

Before our departure from Jaffa, we were also favoured with a visit from the Padre Superiore of the Latin convents at Jerusalem, and, I believe, generally in the Holy Land. Our character of heretics did not prevent his treating us with great courtesy, and he was good enough to provide us with a letter to those convents which recognised his authority. How useful this letter proved to us will be seen presently. He had just returned from a visit to Jerusalem, and was about to embark in an Austrian steamer then lying in the roads, together with an immense number of other pilgrims who had also just concluded their pilgrimage. We walked through the caravanserai where these people were located in expectation of the arrival of the steamer, and a curious sight it was. The building was open to the outward air, and the floor was almost completely taken up by men, women, and children; beds, carpets, clothes, huddled together, so as to be hardly distinguishable from one another. All, however, were quiet and orderly, the women and children often asleep, the men generally smoking. They were, I believe, chiefly natives of Asia Minor, Georgia, and Armenia, and the costumes of all were picturesque to an European eye.

We were unable to get away from Jaffa until

past four o'clock. We have five camels for our luggage, three or four mules, and are ourselves mounted on nice little horses which have a most agreeable amble, which carries the rider quickly over the ground with very little fatigue. We have for servants, an English footman, a Maltese sailor, a Cypriot cook, and my maid, who seems to get on vastly well on horseback. Thus with our three selves, our two companions, and Assaad, the janissary Hasseyn, the native groom, and five or six muleteers, we make a large body of travellers on the road.

The ride to Ramla of three hours and a half was delightful; the way lies through an avenue of cactus, or prickly pear, interspersed with occasional fine sycamores of the most brilliant green, then opening into a plain of undulating grass, occasionally dotted with olives and other trees, here and there a picturesque well, and villages looking like heaps of walls, and which one should never recognise as villages unless informed of the fact. The whole scene, Arabs, camels, vegetation, and aspect of the country, is so totally unlike anything I have ever thought on before, much less *seen*, that I, and we all, are enchanted.

We reached Ramla about half an hour after dark. We thundered at the convent gate for a considerable time, and almost despaired of gaining admittance. When however the monks did answer our call, they told us they would have nothing

to do with us. Now it was that the efficacy of the Padre Superiore's letter was put to the test; its production immediately gained us an unwilling hospitality, which, to my maid and myself, consisted of four walls, a few chairs, and a bedstead. The monks in this convent, who number only two, afterwards gave as a motive for their unwillingness to admit us, namely, their belief that we were Jews. As there was no reason whatever for such a surmise, we could not but attribute their churlishness to some other cause. By degrees, however, they recovered their good humour, and willingly tendered to us such cheer as the house afforded. We furnished our room with our beds and carpets, and shall, I dare say, do exceedingly well. Thus ends our first day in Syria. At a distance we saw Lydda, where Peter cured Eneas. Perhaps we travelled the same road by which that Apostle travelled, when sent for from thence to Joppa, for the purpose of raising Dorcas. Assaad is of the greatest service to us. We are much delighted with him; he is most obliging, active, intelligent, and *excellent* as to essentials; in fact, he seems to be a thorough Christian, both in deed and in word.

Thursday, April 30th.

Before we left Ramla this morning, we had a visit from the Governor of the town and his secretary. We received him under the orange-trees of

the convent, and he sat with us ages—in fact, I thought he never meant to go, his attendants supplying him with pipes and coffee, and Assaad interpreting. The secretary had the usual mark of his office, “his inkhorn by his side,” as says Ezekiel, in, I think, the ninth chapter. The same form of inkhorn is worn to this day, as was used in the days of the Prophet: the second illustration thus early in our travel that we have met with of Scripture! The Governor proved to be an acquaintance of Assaad’s, to whom he talked much of the state of this country under the execrable government of the Pacha. He himself was made Governor of Ramla much against his will, his property being at Damascus where he wished to reside; but the Pacha forces the governorship of these wretched villages on individuals of the upper classes, often in the hope that their mode of administration may afford him a pretext for beheading them. Their being thus compelled to take office is a great grievance; for in the mean time their property elsewhere is neglected, the Pacha perhaps quarters soldiers in their houses, and thus everything is destroyed. The grinding tyranny under which this unhappy country labours is frightful. Men are beheaded without the smallest reason; a poll-tax is imposed upon every individual however poor; a conscription of the most rigorous description enforced, which is fast depopulating the country; no protection and no secu-

rity; the rule of Ibrahim is worse than that of the Sultan. Hitherto, however, he has not taken the Christians into his army, which is a blessing I think hardly to be accounted for; some think that he fears their superior intelligence, and will not therefore trust them with arms*. This does not, I confess, appear to me to afford a sufficient reason.

We left Ramla at eleven o'clock. We met multitudes of pilgrims on their way from Jerusalem, where they had been attending the ceremonies of the holy week; Armenians, Georgians, &c., such as we had already seen at Jaffa,—strange, picturesque-looking people, men, women, and children; their horses piled up with beds, bags, pipes, and goods of all descriptions, and their riders perched upon the top of all, enveloped in cloaks, hoods, boots, and strange jackets, looking like monuments of rags. The women scarcely to be distinguished from the men, riding in the same fashion, excepting in a few instances, when on some of the horses were two panniers, in each of which sat a woman crumpled up, and a third sometimes planted between the two on the horse's back. I have seldom seen horses so overloaded. We stopped for an hour near some brackish water to

* Subsequent events have shown that to the Christians this privilege of exemption very soon after ceased to be conceded. An insurrection in Lebanon was the consequence, which, as is now well known, terminated in the co-operation of the English fleet, and the glorious affair of Acre.

rest the horses, and then came on to the house of a certain robber-chieftain's son, who gave us hospitality, as indeed all in the East are most willing to do. The house being barely available, we had intended to pitch our tents; but not being as yet used to that operation, it became dark before our preparations were completed, and we dared not leave our baggage and all our goods in the open air and heavy dew, so found it necessary to betake ourselves to the house. My maid and I had a room between us, filled with carpets and bedding belonging to our hosts, and consequently swarming with fleas; it had one very small window and no glazing; indeed, this is an article rarely, if ever, found in Syria, nor in this climate is the want of it much felt. Assaad and another of the party put down mattresses and carpets in an open sort of arched arcade, upon which my room opened, and a third betook himself to a tent he had contrived to pitch in the dark, whilst the rest found a place in some corner to put their heads in. We tried in vain to put up a portable table we had brought with us, under the impression that never contrivance so clever had been devised, and, in default of it, spread a piece of canvass upon the flags of the arcade; and Croce, our Cypriot culinary artist, cooked us a pillau and omelets, which, together with some excellent milk and Arab bread, (very unlike anything we had ever seen before,) made us a very good supper, after which

we went to bed. During our repast, and in all the bustle which our preparations necessitated, the inmates of the house sat upon their heels looking on intently, but with the most profound gravity, evincing neither amusement nor wonder. This is our first essay at roughing it, and it has taught us our wants, which are a table, table-cloth, candle-sticks, lanterns for the tents, more mugs, and jugs, of which last we have none.

A great part of the country through which we have passed to-day is very pleasant, particularly a gorge in the mountains, beautifully wooded. This place is very high, and consequently very cold. We took advantage of a messenger from the Governor of Ramla going to Jerusalem, to send our letters of introduction to Mr. Young, the Consul, and to request him to provide us with a lodging at the Latin convent. In the arcade of which I have spoken is yet a third illustration of Scriptural allusion. There is a grinding mill, precisely answering the description of that of which our Saviour speaks, when He says, "Two women shall be grinding at a mill, the one shall be taken, the other left." The annexed is a sketch of this.

A woman sits on each side of the mill-stone, and as they pass it backwards and forwards to each other, by means of the stick, on the pivot upon which it turns, in process of time the corn is ground. Our march to-day was of about five or six hours.



Friday, May 1st.

JERUSALEM.

We are arrived at Jerusalem! I certainly never expected to find myself here, and the anxious desire of my heart is fulfilled. I am *very* thankful. Before leaving our last night's resting-place, we looked at the ruins of a Christian church close under it, built, they say, by the Empress Helena, a handsome, simple, substantial edifice, where the remains of paintings are yet to be seen. Again, to-day, we met heaps of pilgrims, and amongst them some jet-black Abyssinians. They reminded me of the eunuch whom Philip met returning from Jerusalem, on the same errand, *nearly*, as were these pilgrims; but Philip met him in the south where it was desert, and *he* rode

in his chariot, whereas *now* such a thing as a wheeled chariot or carriage of any kind is unknown in Syria; not even a wheel-barrow is to be found there!

At about an hour from Jerusalem we were met by the Consul, Mr. Young, and Lord Alvanley, preceded by their janissaries. As we approached the city, Mr. Young pointed out to me the mount of Olives, and these two objects are first seen nearly at the same time. The mount of Olives which I have so longed to see! The sight of it, and of the city where that was transacted which has procured us salvation and felicity hereafter, where the Son of Man endured agony, and suffered death for our sakes, had a strange effect upon me, which I shall never forget. Had I been alone, I should have cried; but one must not give way to these emotions in public, whatever one may do in the silence and solitude of one's own chamber. It was twelve o'clock when we reached the gates; and, being Friday, the Mussulman's Sabbath, and the hour of prayer, we feared we might be denied admittance, for once upon a time the city was taken at twelve o'clock, and ever since, the gates are closed during the hour of prayer. However, they opened them for us, and we rode in. The streets are narrow, totally unlike those of any European town, scarcely any windows being perceptible, except in the bazaars; the long, and sometimes high walls, unrelieved by doors or win-

dows, give the town a peculiarly gloomy and melancholy appearance, enhanced by its deserted state, for the population is thin, and but very few persons are seen in the streets, excepting in the bazaars. Moreover, the pavement is such, that it is absolute misery to walk about, both from the sharpness and slipperiness of the stones, and the great holes into which one is liable to stumble. The interior of the houses is equally unlike everything else. The doors of the rooms are so low, that we constantly give ourselves violent blows on the head, forgetting the necessity of stooping. You emerge from a narrow passage into a court, then up a steep short staircase into another open space, then up another short staircase into a sort of terrace, off which are the rooms. Mr. Young has kindly lent us a house containing three rooms. My maid, a man-servant, and myself, occupy these, and the gentlemen of the party are at the Latin convent. My room is pleasant, immensely thick walls with gothic windows, which are even *glazed*, and a door opens upon the terrace. The walls are arched in a way peculiar to, and almost universal in, this country: the furniture, a table, two chairs, and a bedstead, as at Ramla; we provide the rest. From the top of the Latin convent there is another view of the mount of Olives, and of the city. It is curious, as we go on, to trace the same manners as are described and alluded to in Scripture; for instance, here the roofs of the

houses are flat, and used by the natives for the purpose of walking or sitting, and probably for the transaction of their business. Thus David had the misfortune to see Bathsheba.

In the afternoon we went to the church of the Holy Sepulchre, and were shown, by a professed cicerone, all the numberless places to which events are ascribed—the stone on which our Saviour's body was washed, the sepulchre itself, the place of crucifixion, the spot where the soldiers divided the garments amongst them, the tomb of Nicodemus, &c. &c. All this is very doubtful, and it is unpleasant to feel a doubt as to such a locality. They have endeavoured to unite, under one roof, all the places where any event connected with our blessed Saviour's death occurred. That the sepulchre was near the place of crucifixion is certain, as St. John tells us so, (chap. xix.,) and it is probable that the embalming of the body also took place on the spot. Also, the soldiers are very likely to have divided the garments amongst them at the foot of the cross, as this is mentioned immediately after the account of the crucifixion, and as it is not likely that they would have left their post for any such purpose; but the position of the church with reference to the walls of the ancient city, makes it doubtful whether it really is the site of Calvary. The place of crucifixion we know to have been "without the gate." Now this place appears to have been *within* the walls; or, if not, the wall must have taken a sudden bend for the

purpose, as it were, of excluding it. Calvary is termed a mount ; it is nowhere thus called in Scripture. Query : is it a mount at all ?

We are come too late for the Easter ceremonies here. I am glad of it. They present a most disgraceful scene of violence, superstition, fraud, and schism. On Easter-even, the church of the Holy Sepulchre is crowded with Christians of the Greek and Latin churches, fighting for the holy fire, which the Greek priests pretend to cause to issue, as from heaven, from two apertures in the sepulchre ; and the confusion, and squabbling, and screaming, and struggling who shall first light his taper by this holy fire, is most disgraceful and disgusting. Turks sit on a divan at the door of the church, smoking, and collecting entrance-money ; others are stationed round the tomb, to preserve something like order ; and the Pacha of the town sits in a sort of gallery above, looking on with the contempt, no doubt, which this scene deserves, on so miserable an exhibition of a corrupt form of Christian faith. Greek hates Latin, and Latin detests Greek ; Armenians and Copts are not much more friendly to one another. What an example to both Mussulman and Jew ! We cannot hope for conversion until Christianity prevails in this country in a purer form. Oh ! for the simple purity of our own Church, and that it were set forth here instead of this most corrupt and disgraceful one !

Saturday, May 2nd.

We were busy all the morning setting up our tents, and were moved to envy by Mr. St. L.'s tent, (a traveller like ourselves,) which is much better than ours. On my return home, I found F. had received a severe cut upon the top of his head, from a blow received by entering his room, forgetting at the moment the lowness of the door. These Arab doors are sad things for tall people. F. was knocked backwards to the ground by the blow; happily he seems none the worse, but must keep quiet, and we have therefore put off our intended ride to the mount of Olives.

In the afternoon, Mr. Young took me all over the Jews' quarter, which is a curious and interesting sight. Being the Jewish sabbath, they were all in their best attire, and their houses are luxurious, clean, and even *comfortable* to a great degree, their rooms are fitted round with divans of a pleasant shape, and they possess the most agreeable studies, well filled with books. The women, too, unlike the natives of the Mahometan persuasion, live together with their male relatives. Our visit seemed to afford them much pleasure, and they received us admirably, insisting upon our partaking of sherbet and sweetmeats. We went into several synagogues, in one of which service was performing. The appearance of these Jews certainly does not yield an impression of *decadence*, and yet

they live upon the charity of the European Jews, and are in a deplorable state of insecurity. Just now they are enduring an extreme degree of persecution, and are frequently seized and tortured, principally in Damascus, on suspicion of having been connected with the notorious murder of a Christian in that town, an event which has created a great noise. Opinions, however, are much divided upon the question of the guilt of the Jews in this matter.

There are in Jerusalem about 5,000 Jews*.

Nothing is more striking than the accurate fulfilment of the prophecies concerning them. They live in a constant state of fear and insecurity; individuals often come to Mr. Young for protection, as in cases of injustice or insult they have no redress from the Mussulman authorities. They are indeed trodden down of the Gentiles.

The impression prevailing amongst some people in England appears, as far as I can judge, and from what I can gather from Mr. Young and others, a very erroneous one with regard to them. I can see no signs of anything new or extraordinary connected with them in this country. There is no flocking to Palestine from all parts, as I had understood to be the case; on the contrary, so great is the insecurity, that many families have departed; and I have been told by an American

* I cannot vouch for the accuracy of this statement—I merely repeat what was told to me by those whom I considered competent authority.

missionary, resident at Jerusalem, that the majority of those that remain are of the most worthless description, and that their principal reason for living there is, that they may profit by the charity of their European brethren. Comparatively speaking, no one is converted, though there is a Jewish mission established in Jerusalem for the purpose. Mr. Pieritz, a member of it, seems to be an eminent man. He is a converted Prussian Jew of much learning, and he has disputed boldly in the synagogues with them. On those occasions they have usually drowned his voice by clamour, not being able to confute him in argument. He has, however, been instrumental to the conversion of two or three, and is, moreover, of opinion, that vast numbers of them know the truth, but are afraid to avow it. I inquired why the impression prevailed of something extraordinary being about to occur as to them, and what grounds there were for the belief; the reply was, that there appeared to be an indication of the approaching dissolution of the Turkish empire; that an European power is not likely to gain the dominion, and that therefore the Jews are looked to as the probable nation upon whom the possession of this country will devolve. For my own part, I cannot think the Jews will be restored as a nation, until they are converted to the Christian faith*. In Jerusalem they appear to be morally in precisely the same state as

* Many of those who have most carefully studied the prophecies relating to the Jews are of a different opinion. I do not

in the time of our Saviour, as says the prophet Isaiah, "They hear indeed, but understand not; they see indeed, but perceive not." And the consequence is, as says the same prophet, "One thousand flee at the rebuke of one, at the rebuke of five do they flee, till they are left as a beacon upon the top of a mountain, and as an ensign on a hill."

Sunday, May 3rd.

We went to church, the service was performed by Mr. Nicholayson, the chaplain to the Jewish mission. The sermon was a Jewish one, and treated of the duty of leaving no stone unturned to further the conversion of that ancient people of God. The congregation consisted of about eighteen, amongst whom were three or four converted Jews; our own party, consisting of six or seven, Mr. and Mrs. Young, and the wife and child of one of the Missionaries, made up almost the whole number I have mentioned. They are desirous of building a church near the spot where the service is performed, and they have already funds for the purpose; but in vain have they dug: they cannot find a proper foundation; as fast as they dig the earth gives way and falls in, and they are now almost at a stand-still. This is to be regretted,

presume to set up mine in opposition to theirs; I merely, as on another occasion, state the impressions formed upon my own mind by what I saw and heard, together with the inductions which a limited study of the prophetic Scriptures has occasioned.

for though the congregation is so exceedingly small, yet, in the sadly corrupt form which Christianity has assumed here, it is most desirable that there should be a proper witness to the truth, and such our Church would be. In the afternoon Mr. Young led us the most interesting walk that ever I took in my life. We went first to the Armenian convent, the richest here; the patriarch, a venerable old man with a long beard, was sick, reclining upon a divan, and two other bearded old gentlemen were with him—also bishops of the Armenian church. We conversed for some time by means of Assaad. They asked much after Lord Prudhoe, to whom they said they had written a letter which had remained unanswered; and they, as usual, handed us coffee, sherbet, and little teaspoonfuls of currant jelly, reminding one of those unpleasant moments of one's childhood, when James's Powder was veiled under that distasteful sweetmeat. St. James is said to have been buried here. From hence we proceeded to the supposed site of Caiaphas' house, to which our Saviour was taken after his capture in the garden of Gethsemane. This locality is highly uncertain—it is now an Armenian convent. We then went out at David's Gate,—and here begins the interesting portion of our walk,—and walked round the walls to St. Stephen's Gate. We were on Mount Zion; sloping down the hill were the gardens of the kings, still fertile and cultivated, and watered by the

pools of Siloam; the palace of the kings stood at the top of the mount. A little further on we reached an aqueduct passing along the brow of the hill, and running under ground, which still supplies the town with water, drawn from the pools of Solomon, near Bethlehem: no doubt the same which Solomon constructed to convey water into the Temple, which purpose it still accomplishes, though the advantage is reaped not as aforetime by the Temple dedicated to the living God, but by the mosque of Omar, which now usurps its place. In the valley below is the village of Siloam; nothing is more picturesque than this. Following the course of the aqueduct, we presently gained the foundations of the Temple, which at first sight have the effect of a mere continuation of the city wall; but how different on examination! Here is the most magnificently substantial masonry that can be conceived, enormous blocks of stone from eighteen to thirty-four feet in length, beautifully chiselled, and such as Josephus describes; not, by the by, when he is giving an account of the construction of the Temple by Solomon, but when he is relating the reconstruction of it by Herod, giving more details of Solomon's building *then*, than in his previous relation of it. In order to construct the Temple, Solomon levelled the top of Mount Moriah, and built up these massive foundation walls, that he might acquire an extensive

platform for the edifice. These foundations are so prodigious in point of strength, that no hostile armies could have demolished them. The demolition probably was confined to the superstructure, to which doubtless our Saviour alluded, when looking at the Temple He said, as his disciples pointed out to Him its buildings, "There shall not be left one stone upon another that shall not be thrown down." It seems highly probable, therefore, from the nature of the construction, that these are the very foundations which Solomon made, and that the aforementioned aqueduct is of the same date. The Turks would not have raised anything so prodigious, still less the Christians; the doubt must lie between Solomon and Herod.

Continuing our walk at the foot of this wall, we came to a part into which pillars are built horizontally, at a greater elevation than the masonry I have mentioned. Some of them are of red marble, and some of white, and some of granite. We counted forty-two of them. May not these have been fragments of the destroyed Temple, made use of to strengthen the upper part of the foundation wall, and built in for that purpose; these parts being probably of a later date than Solomon's Temple, and belonging to that of Herod? Proceeding onwards, we arrived at an architectural gate, walled up, but still in the Temple foundation wall: it is supposed to have been the Beautiful Gate; but this is very

puzzling and much to be doubted. The architecture is certainly very rich, but how came it there? Very soon after, and at the termination of the platform upon which the mosque of Omar (the site of the Temple) is built, the large stones and handsome masonry suddenly cease, and the wall of the city resumes its previous character. These city walls were built about 300 years ago by Sultan Soliman, and their character, totally different from that which marks the foundation of the Temple, enhances the probability that the latter are of infinitely more ancient date. Opposite to these walls, and separated from them by a very deep and wide ravine, are the Jewish burial grounds, the mount of Olives, and the garden of Gethsemane. Re-entering the city at St. Stephen's Gate, we proceeded to the pool of Bethesda, a very curious place; I was much struck with it: it is of prodigious size, close to the Temple, picturesque beyond measure, and entirely overgrown in the interior with trees, shrubs, and something of a garden. We peeped in at the gate of the mosque, for a Christian dares not cross the threshold. Thence to obtain a bird's-eye view of it from the top of a ruin, and afterwards to the site of Herod's house, whence there is an excellent view of the city and its mounts. From this place, the improbability of the present site of the church of the Holy Sepulchre being really that of our blessed Saviour's crucifixion, is very apparent. There is

every appearance of that church being *within* the ancient walls of the city. Upon this hangs that uncomfortable doubt. Altogether, was there ever a more interesting walk than this? No words can tell how grateful I am for being permitted to be here.

Monday, May 4th.

We walked with Mr. and Mrs. Young down to the foundation of the Temple, on the opposite side to that which we visited yesterday. Here are the same prodigious stones and the same beauty of chiselling as on the other side. Here, too, every Friday, the Jews come and weep for the desolation of their people and city, as of old "by the rivers of Babylon they sat down and wept, and hung their harps upon the willows." Here also is an evident spring of an arch of enormous dimensions. This may probably be a part of the bridge which connected the Temple on Mount Moriah with Mount Zion, and which connection was made by Solomon, and is, I think, mentioned in Josephus. It is very curious, and has not, I believe, been noticed by any one but Mr. Young*. We also went up into the house of a mollah, whence is a good view of the mosque of Omar; but we peeped through a window *en cachette*; for Mahometan jealousy of the Christians getting a sight of this edifice is so great, that the good-natured old mollah was in an

* I have since met with a work written previous to our visit, in which, if I remember right, this arch was noticed.

agony of fear the whole time, lest he should be watched and denounced to the authorities as permitting us to view it. Here the size of the platform on which the Temple was built is well seen. At the David Gate of the city, we mounted and rode to a well called the well of Job ; why, no one can tell. Then to the pool of Siloam, where our Saviour directed the blind man to wash. It is very well preserved, and there is a great deal of water both in it and in the spring not far from it, and by which it is fed. From thence we skirted the Brook Cedron, and rode round the mount of Olives to Bethany. This is a beautiful place, as also is the ride to it ; not a yard of plain ground, rocky hills with trees, and the village itself, or rather its position, as interesting as anything can be. It tallies, as to distance, with the "about fifteen furlongs off" of the Bible, and there was an intense satisfaction in the idea that we were upon the same path that our blessed Lord so often trod. The tomb of Lazarus is cut very deep in the rock, and is descended by about twenty steps to more than one chamber. Query : was this indeed Lazarus's tomb ? Lord Lindsay thinks not, but the reason he gives for his opinion does not appear to me a valid one. The tombs in that country are similar to this one, and I see no reason why it should not be Lazarus's. From thence we rode on to the top of the mount of Olives, where is a fine view of the Dead Sea on one

side, and of the town of Jerusalem on the other. At the summit are the ruins of a convent and church, called the Church of the Ascension, as Christ is supposed to have ascended from thence, and the print of His foot in the rock is shown! We did not, however, after much knocking, succeed in getting into it. About three months ago, the Greeks and Latins, under the protection of the Pacha, sallied forth up the mount, and pulled the whole thing down, on pretence that the Armenians to whom the convent belonged had usurped the locality! Such is the Christian brotherly love, gentleness, and forbearance, that reigns amongst our brethren in this land!

Comparing the account of our Saviour's ascension in the Bible with this locality, I should hardly think this to be the site of the ascension; it appears to me to have taken place much nearer Bethany, if not at Bethany itself. We now rode down to the garden of Gethsemane, that most interesting of places! There can be no doubt of *this* locality at any rate. There are the eight famous *very* old olive-trees, which no doubt have sprung from the roots of those which existed in our Saviour's time. They were, I believe, cut down by the Romans, but these destroyers would not have taken the trouble to dig out their roots. The position of the place exactly tallies with the Bible account of it, just across the Brook Cedron. We lingered here and gathered olive-branches and

wild flowers, and read over the account of our blessed Saviour's agony for our sakes. It was very, very interesting to me. We returned home round the walls, a beautiful ride. I never was better pleased.

Tuesday, May 5th.

This day's expedition was to the pools of Solomon and to Bethlehem. Mr. and Mrs. Young accompanied us thither. The road to the pools passes near Bethlehem, and we visited the former in the first instance. They are prodigious in point of size, and the grandeur of the work gives an adequate idea of the manner in which Solomon did these things. They are three enormous reservoirs of water, from 600 to 660 feet long, and upwards of 200 broad; their object, no doubt, to water the gardens which existed in the vale below, the fertility of which from their irrigation is very great. Solomon says in the Book of Ecclesiastes, ch. ii.: "I made me great works, I builded me houses, I planted me vineyards, I made me gardens and orchards, and I planted trees in them and all kinds of fruit; I *made me pools of water* to water therewith the wood that bringeth forth trees, &c." May he not in these words allude to the great work we have been contemplating? They are in a very perfect state, and have probably been repaired by the Romans at some period or other. It is altogether a most

stupendous work, and situated in a barren, desolate, mountain country, far from any habitation except the ruined castle or khan which stands close by it, and is sometimes used as a barrack by Ibrahim Pacha. How tenfold more interesting is this antiquity than all the antiquities of Rome put together!

From hence we proceeded to Bethlehem, skirting the aqueduct which runs from the pools into Jerusalem, and a part of which we saw in our Sunday walk. We passed over, perhaps, the very fields where the angels announced to the shepherds the birth of the Saviour of the world, saying, "Glory to God in the highest, on earth peace, and good will towards men." On one of these hills we saw a shepherd shearing his sheep. Such an occurrence would have been passed unnoticed in any other place. In the vale below were several vineyards with their towers planted in the midst, putting one in mind of the lord who "planted his vineyard, hedged it round about, and built a tower." On our arrival at Bethlehem, the superior of the convent took us to the reputed place of the nativity of Christ, a sort of subterranean cave. There is nothing improbable in this being the place, as the people of the country do lodge their cattle in the interior of these caves, living themselves and their families at the mouth of them, and therefore Christ may have been laid in such a manger as this; but

the locality is so disguised with altars, lamps, hangings, marbles, and other ornaments, not to mention the church which is built over it, that I found it impossible to realize to myself the notion of its being the identical stable in which our blessed Saviour was born. No doubt the Empress Helena contributed much towards the preservation of these monuments of our faith; but it is fervently to be wished, that instead of disguising them, and divesting them of every vestige of identity, she had contented herself with preserving them as they were, without building innumerable churches and chapels over them. The good-natured monks gave us dinner to the best of their ability, and would have lodged us had we wished it. The door of the convent, which in fact is almost as much of a fortress as a convent, is about three or four feet in height, and a curious evidence of the turbulence of the times in which it was built. The doors were constructed thus low to prevent the marauding Arabs from riding bodily into the house. The people of Bethlehem are all Christians, and I am told a peculiarly determined race, who offer more resistance to the tyranny and oppression of their present rulers, than most others of the natives. Bethlehem is a place of much interest in the Old Testament history, as well as in the New; here Benjamin was born, and Rachel died and was buried (see Genesis xxxv. and xlviii.): her tomb is shown at a

little distance from the place. Ruth returned here with Naomi ; and it is the scene of that peculiarly beautiful history related in the book bearing her name. Obed, the son of Ruth and Boaz, was the father of Jesse, the father of David. Thus, accidentally, as it were, was it brought about, that Bethlehem became the birth-place of David, and by another accident, did it become the birth-place of the Christ. But these things are not *accidents*.

I have now seen the principal localities of interest in Jerusalem and its neighbourhood :—Calvary, Gethsemane, Bethany, Bethlehem, the pools of Solomon, the foundations of the Temple. Compared with the interest of these, everything else sinks into nothing. We are living in a city where, in days of yore, the glory of God was especially manifested, where miraculous events were of frequent occurrence, where life and immortality were brought to light. We tread the very places which the Lord of Might, the King of Glory, trod before us. We visit monuments of a King upon whom descended a special wisdom from above. At every step the most striking fulfilment of prophecy is to be met with, both with reference to the ancient people of God, and to the land of their inheritance. A curse rests upon that land, apparent to the most casual observer ; depopulation, and want of cultivation, have rendered a soil naturally and evidently most fertile, and capable even now of flowing with milk and honey, barren and desolate ; “ Their

country is desolate, their cities are burnt with fire, their land, strangers devour it in their presence; (how literally true!) and it is desolate as overthrown by strangers; for ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." (Isai. i. 7, 30.) Customs alluded to and mentioned in the Bible are constantly to be observed; manners remain the same. The lord of a house, who gives a stranger hospitality, waits upon him himself as Abraham waited upon the angels; the common salutation of the passer-by is "Peace be unto you." The Arab of the Desert differs in no one respect from the Ishmaelite of the earliest ages; and every man who passes by the way gives one the notion of an Elisha, or a Moses, with his flowing robes, his girded loins, and bushy beard. Of all places in the world this is the one to which I should wish to send a sceptic, nor do I believe he could leave it unconvinced of the authenticity of the Bible.

On our way to-day we passed by the valley of Rephaim, where David fought the Philistines immediately after his capture of Jerusalem. Their garrison was at Bethlehem, and they encamped in the valley below. It was then that, David longing for water, three of his mighty men cut their way through the host of the Philistines, and procured him some. I need not record the act of self-denial with which this heroism of his valiant followers was followed by David. The

well is shown in the valley, but we did not see it.

Wednesday, May 6th.

H—— and I rode to the tombs of the Judges and Kings (so called); curious tombs, certainly, but whether really what they profess to be I have no guess. They are apparently of Roman manufacture. We are preparing for our expedition to Jericho to-morrow, and are to have ten soldiers as escort, who are sure to run away if we are attacked. We have made the acquisition of three additional tents: one very large one, about twenty feet in diameter, serves as a sleeping place for L—— and me, who occupy one half of it, subdivided, and the other half, separated from the *bedrooms* by a curtain, forms our dining and drawing-room. The three Maltese tents accommodate the gentlemen, and besides these we have two tents for the servants.

Thursday, May 7th.

We started at ten for Jericho, having been delayed by a violent altercation between one of the muleteers, Assaad, and Hasseyne, the janissary, which ended in the first getting well belaboured by the two others. As in the time when "a certain man went down from Jerusalem to Jericho and fell among thieves," this road is still unsafe, in fact the only unsafe one in Palestine. Our ten

soldiers have dwindled down to five and a sheik, to protect us from the marauding Arab tribes. This man is a picturesque looking being, dressed in a striped blanket, with very white teeth, and bearing in his dress the marks of poverty: he is very good humoured and sedate, and whilst the soldiers are careering about upon their horses, galloping to and fro at full speed, brandishing their guns and spears, and performing evolutions in the plain, the sheik rides gravely apart, without deigning to mix himself up in any such folly. The order of march is thus:—two soldiers in front, then the baggage mules and the armed muleteers, then ourselves, and lastly two or three soldiers. The heat was intense, the way tedious, amongst barren, white, and treeless mountains, causing a distressing glare to the eyes, which obliged one to wear green or blue spectacles. Here and there was a fine defile, and the descent upon the sandy plain of Jericho or Gilgal, with the Dead Sea in the distance, and the mountains of Moab behind it, was very grand. Jericho lies 3000 feet below Jerusalem. Remark, that the Gospel always speaks of our Saviour *ascending* from Jericho. The pranks of the soldiers upon this plain were very pretty and very picturesque: they do it partly for fun, and partly to impress those whom they are appointed to protect, with an exalted notion of their horsemanship and pugnacity. Nevertheless, on a recent occasion, when the baggage of

400 pilgrims was committed to their charge, they ran away from the attack of some Bedouins of the plain, and the poor pilgrims lost their goods. We encamped at five; the intense heat, and fasting twelve hours, made most of us ill; so we must positively start earlier in the morning. Nothing can be more picturesque than everything that surrounds us. We are encamped amongst some fig-trees, near which runs a stream, the same which Elisha sweetened at the representation of the inhabitants of Jericho. Close to us is a ruinous looking tower, where is quartered a company of the Pacha's soldiers; it is called, I believe, Zaccheus' house! The military governor at Jerusalem had given orders that some of these should keep watch over us by night; consequently they lighted a fire in the camp, and to pass away the tedious hours of the night, sang and talked all through it, which I could have dispensed with. This, together with the sand-flies, which are imperceptible, but which sting one disagreeably, did not contribute towards giving me the best night in the world. The evening, however, was delightful, and the scene new to civilized eyes such as ours. A lovely little crescent moon, fires around, Bedouins and Turks bivouacking, horses and mules picketed amongst the trees. We are upon the spot where, 3000 years ago, existed a great city:—

But ere to Rahab's window bound
The scarlet sign was hung,
There tower and rampart crumbled round,
As Joshua's trumpet rung.

We are sojourning in a land of miracles. It is disputed whether this place is indeed the original site of Jericho. I have no doubt of it, because it retains the name in Arabic.

Friday, May 8th.

At six this morning we started for the Dead Sea and Jordan, leaving our tents standing. Though thus early, it was intensely hot, for the climate here is immeasurably hotter than that of Jerusalem. The way lies along the plain of Gilgal, that district so famed in Jewish history, where Joshua caused twelve stones to be put up in commemoration of the passage of the River Jordan; where Saul was proclaimed king, and where his doom was announced to him by the Prophet Samuel. On the way we passed many of the same description of slime pits as those in which perished the kings of Sodom and Gomorrah, in the vale of Siddim, previous to the final destruction of those places in the Dead Sea. The sea itself has high hills to the east and to the west. Those to the east are the mountains of Moab, the country of Ruth. The site of Zoar is not known. There is a place on this side Jordan which the inhabitants call the tomb of Moses,—a manifest

error, since Moses was not permitted to pass the river. I could not discover Pisgah; nor is there any hill on the other side Jordan which is distinguished from the rest in point of height, or which might be supposed the same as that from whence Moses looked down upon Canaan, the promised land. We tasted the waters of the Dead Sea; the bitterness, and saltiness, and distastefulness of it are not to be described. How wonderful a monument is this of the vengeance of the Almighty upon a depraved multitude! We next proceeded to the River Jordan; I was disappointed in its width; it is very narrow and dirty, but very rapid. The Israelites probably did not cross where we halted to look on it, for there is a high bank on the opposite side, which would have been a troublesome impediment; neither could they have found twelve stones to set up on the plain in commemoration of their passage*. There is a ford higher up; but not, I believe, a very convenient one. We returned to Jericho at about eleven o'clock; on our way back we saw some very suspicious looking Bedouins in the plain; we were, however, so strong a party, the escort being with us, and all well armed, that they probably

* It does not follow, however, from the circumstance of the existence of a bank of sand at present upon the river side, and the non-existence of any stones in its bed, that the Israelites may not have crossed there; the aspect of the river has doubtless considerably changed; in one respect it certainly has, for now it no longer overflows its banks as in the days of the Israelitish wonders.

did not like the looks of us. The heat was intense, and we found the temperature of the tents to be at 104°. So we sat under the trees, reading, and fanning, and slumbering, and dining, as well as the flies would let us, until past six, when we again sallied forth, escort and all, in search of the source of Elisha's spring; it is a deliciously clear sparkling brook or reservoir, in a pretty copse, and surely must be the scene of that prophet's miracle, because there is no other stream in the neighbourhood whatever. The water is most remarkably sweet*. Our ride occupied about an hour, and was most delightful; the weather had become cooler, and, as we came home, the tiny moon and stars lighted up in succession. The mountains of Moab were beautifully tinted, first with a glowing lake colour, and then a tender palish blue. To night we are to be still more vigilant, lest the Arabs, who now know of our being here, should attack us. It is agreed that, in the event of their appearing, our armed force are to rally round my tent.

Saturday, May 9th.

JERUSALEM.

We contrived to strike our tents and start from Jericho this morning at six o'clock, taking a hasty breakfast of rice-milk in the open air with our loins girded. The loading of the mules, and

* See Appendix B.

the striking of the tents, taking down the beds, cooking, washing up the utensils, and packing them into the canteen, is always so tedious an operation, that it is very difficult to get off as early as would be desirable. It is necessary to be up and dressed at least two hours before the time appointed for departure. We travelled over the same ground as on Thursday, but with much less fatigue, the hour being earlier, and the climate growing cooler at every step. We rested half an hour at a fountain just below Bethany, called the fountain of the Apostles; a well of bad water that filled our horses' mouths with leeches, which afterwards tormented them sadly. Our blessed Saviour more than once has trodden the path we have come to day, and perhaps, like us, has rested at this fountain. As we rode along by Bethany and the mount of Olives, his image, his raising of Lazarus, his apostrophe to Jerusalem, as he went down towards it from Lazarus' and from Simon's house, were in my mind. It is very delightful to be in a country which constantly suggests such subjects of thought to one.

Sunday, May 10th.

JERUSALEM.

We went to church. Mr. Nicholayson again preached, and upon the same subject as last Sunday; his sermons are very apposite; but, were it

my province to criticise and suggest, I should prefer that more of the Church Service were read, and that the sermon were less long. Neither Sunday was the Communion Service read, whilst, if I remember right, the sermon was of an hour's duration. Mr. Nicholayson performs, I believe, a Hebrew Service in the afternoon. I went once more to the church of the Holy Sepulchre, and to the pool of Bethesda.

Monday, May 11th.

SENJELL.

We left Jerusalem; *I* did so with regret*: not that I wished to stay longer there, but the interest of the place is so transcendant, that it grieves me to think I shall never again see that city which "The Lord God Almighty once chose to put his name there," nor those places which have been made illustrious by the presence of our blessed Saviour. As a residence Jerusalem is a mournful one. It is sad, though in accurate fulfilment of the prophecies, to see a city so fallen, so

* At the time, I fancied I had seen all that is worthy of attention there; since my return home, however, I find there is much in Jerusalem, and its immediate neighbourhood, still unknown to me. I would recommend any traveller about to proceed to the Holy Land to read Mr. Wilde's narrative. The perusal of it, though it afforded me much pleasure, yet filled me with regret that I had missed seeing so much which that gentleman had an opportunity of visiting.

Hebron, also, ought to be visited. We were prevented from doing so, which was a great disappointment to me.

wretched. Its government is of all others the worst; a military despotism, carried on by an unlicensed, undisciplined soldiery. They are permitted to perform numberless enormities with perfect impunity. Yesterday they beat our mule-teers, and confined them until they paid them a ransom; and the same day they beat a servant of Mr. Young's because he requested one of them to abstain from bringing his horse to graze on his master's ground. They seize also, and maltreat, unfortunate women coming into the town, with their asses laden with wood, and often take from them the greater part of it. Mr. Young himself has more than once been insulted in the streets by them, and for all these things, there is absolutely no redress whatever.

Mr. and Mrs. Young accompanied us for about two hours on our way. We halted for an hour or so at Beeri, the place where it is surmised that Mary and Joseph first became aware of the absence of Christ, when on their way to Nazareth from Jerusalem,—a dreary place enough, with next to no shade in the forenoon. A little further on is rather a nicer place with a spring, which perhaps might be more agreeable for a halt, but not affording much more shade. The way (three hours) to this place from Jerusalem is desolate and melancholy in the extreme—nothing but stony hills. We passed a singular-looking cutting in the rock, something like an amphitheatre, but *not* an amphi-



On Stone by T. Allum from a Sketch by Lord Francis Egerton

Printed by C. Hullmandel

WABBY'S, PRICE ANY OTHER SYCHLAR.

theatre—what it was we could not form a guess. From Beeri here the country improves, and the road lies through a lovely valley of cultivated ground, figs, olives, and a little corn. Several villages too are to be seen—Lord Lindsay calls it the valley of Anabroot. We are encamped in a pretty spot, near a village, and amongst some trees. This day's journey has been of about six hours and a half, without including the halt at Beeri,—part of the time awfully hot.

Tuesday, May 12th.

NABLOUS.

We started at six, leaving our baggage to follow, by which means we were enabled to ride faster; the baggage-mules being a constant annoyance and hindrance. A great part of the road this day lay in a fertile valley, very refreshing and satisfactory to the eye, after the barren desolation of Jerusalem and its vicinity. On reaching the neighbourhood of Nablous, the ancient Sychar, we made a détour to visit Jacob's well, where our Saviour sat and conversed with the woman of Samaria. I was disappointed at this site. It is now a mere hole in the ground covered with a stone, which, with some difficulty, we caused to be removed. One of the men then descended as low as he was able, but found no water. There is, however, water there, in all probability, at times, and, as the Samaritan woman observes, "the well is deep;" I

believe it is as much as thirty-five feet in depth. It is not *now* a tempting place to rest and refresh, though at so convenient a distance from the town as to make it natural that the disciples should have gone thither in search of provisions. It may be more singular that the woman should have come to draw water at this well, a quarter of an hour at least from the town, when Sychar abounds in the most delicious springs. There *has* been a church built over this well by the indefatigable Helena, but the only vestiges remaining of it are one prostrate granite column, and something like the appearance of a wall. After making one more *détour* to see Joseph's reputed tomb, (for the parcel of ground which Jacob gave his son is supposed to be in this place, I believe,) we proceeded to our encampment, passing between Mounts Ebal and Gerizim. It is in a delicious spot; a green knoll amongst olive and other trees, by the side of a brook of excellent water,—a garden below us, whence they brought me a present of roses, and a fine rugged mountain, based with cactus and other shrubs, in front of us. This day's journey, without including our *détour*, was of about five hours. I would not recommend any one to take the trouble of going to see Joseph's tomb. We rested, and dined, and dawdled, till between five and six o'clock, when we set forth on a visit to the Governor, Abdel Hadi. We should not have done this, but that we were anxious to see the Samaritan

Patriarch, who dwells here, and the ancient copy of the Pentateuch, in the possession of that sect. The Patriarch being secretary to the Governor, it was considered that he would be affronted if his secretary were visited and not himself. He received us on the terrace of his house, a spacious, airy place, with a few orange trees scattered upon it; and the party being seated, for a wonder, upon European chairs, the usual ceremony of sherbet, coffee, and pipes, was gone through. They sat in a circle, puffing away with great gravity, and with an occasional remark made through Assaad; ten or a dozen Turks, boys, and slaves, standing round, and looking on.

Presently Assaad proposed to me to visit the harem, which I was glad to do, being anxious to see something of the kind. After ten minutes' whispering between the Governor and one of the boys, and after divers messages seemed to have been dispatched to the ladies, probably announcing my visit, and directing them to improve the appearance of the outward woman, I was directed to follow a lad, and was ushered by him upon another terrace a flight above; there I was met by two very handsome young women, one of them gorgeously dressed in bright yellow silk, her hair tied with a multiplicity of little gold coins, and hanging down her back, so that she jingled at every step. In addition to these, veils, and bracelets, and gold chains, hung about her. The other

was much more plainly dressed, in linen or coloured muslin, with no ornaments. The handsomely attired lady was probably the Governor's chief wife ; what the other was I could not discover, as she put herself as forward as the first, though much her inferior in appearance. The ladies obligingly, and with smiles, took me by the hand, and led me into an inner room, fitted, as usual in the East, with cushions and carpets to recline upon, and motioned to me to be seated. This operation is less easy than it sounds, for the Orientals are in the habit of doubling up their legs under them, of sitting upon their heels, or the calves of their legs, a position highly inconvenient to the stiff unbending muscles of the sons and daughters of the North. However, I crumpled myself up to the best of my power, in company with the ladies, and two or three boys of about twelve or fourteen years of age ; and then began an attempt at communication between us ; but the only medium we possessed in common were signs, and I found to my great despair that even *that* was a failure, for the code of signs in the East is totally different from that which is used in the West, so that we were quite baffled ! After making vain attempts at comprehending each other for some little time, a black slave brought me sherbet, and a gold tissue towel to wipe my mouth withal, after which I was taken to the apartment of another lady. The same attempt at conversation, some sherbet,

and gold tissue ensued. This was repeated three or four times in the chambers of the different ladies, and at length the party increased to seven or eight, some young and some elderly; the latter may have been the mother or sisters of the Governor, for he was not a very young man. In the East, the mother always remains at the head of her son's house, whether he be married or single, and profound respect is paid to her; which, considering the wholly uneducated state of the women, and that ninety-nine out of a hundred cannot read, is a curious and praiseworthy feature in the customs of these people. My condition in the harem was now growing somewhat irksome, and I began to think that I had had enough of sherbet, signs, and squatting. Moreover, the sun was set, and much I knew remained for us to do before our return home; yet I despaired of ever getting away. My signs they did not, or would not, understand, and I continued to be taken from one room to another, hoping at each move I should be released. At length, to my relief they brought me to a room which looked upon the terrace where I had left the rest of the party. I motioned the black slave to open the casement, which he did, after signing to the ladies to retire from the window. I then called out to Assaad to send for me, as otherwise my release was hopeless; this was done, but the rumour that an attendant from the terrace was on his way to fetch me, pro-

duced so great a consternation amongst the ladies, lest they should be seen by the eye of man, that when I looked round to take leave they had all disappeared. Poor things, what a miserable existence is theirs! living like birds in a cage without apparent occupation or interest of any sort, unless it be their children. I am told that their only employments are needle-work, and the superintendence of the kitchen. I saw two children, but could not make out to which of the women they belonged. How intensely thankful I am to Providence that my lot is cast in Europe, and not in Asia!

We now proceeded to the house of the Samaritan Patriarch, a venerable old gentleman with a milk-white beard, and surrounded by his children to the third generation. Here we sat upon our heels, and partook of coffee and sherbet as usual, and discoursed a little by means of Assaad, after which we went to the Samaritan Church, in which is kept this famed copy of the Pentateuch. It was produced by the Rabbi and shown to us. They affirm it to be 3000 years old, and to be the writing of Phineas, the grandson of Aaron; at the captivity of the ten tribes it was buried, say they, in the ground, and afterwards dug up and preserved by one of the brethren who returned to Samaria; they also affirm that it has never been out of this place. I should wish for further evidence of these things before I can

attach any credit to this account; the appearance of the manuscript did not impress me with the notion of its being anything like so ancient as they pretend. It would be desirable, however, that it should be examined by competent authorities, and collated with other versions, particularly as the Samaritan version of the Pentateuch varies from that of the Hebrews. They next produced an original letter, written to them by some Samaritan brethren in India about 160 years ago. The occasion of its being written was this: 160 years ago, an Englishman of the name of Roberts, informed the Samaritans of Nablous of the existence of some of their brethren in India. Upon this the Nablous Samaritans sent them a copy of the Pentateuch, but with one chapter short, with a view to ascertaining whether they would discover the omission. They did discover it, as the letter will show. In return for this the Indian Samaritans sent to their brethren of Nablous, a printed copy of the Pentateuch, in three or four languages, together with the subjoined letter; both of which were shown to us. They were obliging enough to send us a copy of this letter, translated into Arabic. Assaad having interpreted it for us, I have given it below.

*Letter of the Samaritans of India to those of
Nablous.*

“In the name of God, our God, who has built up our souls by his righteousness, who has sent Moses his Prophet and, by his hand, his Law;—Who has commended to us, and caused to exist, the Holy Mountain of the Statutes (Mount Gerizim,) and the House of the Almighty; we send our peace, O Israel our brethren, who dwell in the Holy Land of Canaan with the great priest, Peace be unto you! * * * * We inform you that your letter has come unto us, and we learn that you are the holy people, pure from all uncleanness, and that amongst you are men of learning and ability. We have noticed your sweet words, also the Bible which you have sent has reached us. It is a holy faithful law, but it is short one chapter. Blessings be upon all Israel! You have also mentioned the keeping of the Sabbath and the feast. We do what you do. One law is come unto us both, with the exception of the Passover. (Which they can only sacrifice on Mount Gerizim.) We pray every evening and morning, and we wash in water as you do. We abstain from all the unclean things you have mentioned. We have a high-priest full of all learning, honouring the name of the most High. He is descended from Phineas, the son of Eleazar, and he dwells in the

city of Aknuz*. He numbers his flock twice a year, and in this year their number is 127,968. The Levites are 2600, and they dwell in seven provinces. We are under the government of the Afingay; (query, Affghan†?) Every year we pay them each man one shekel of the shekels of Jerusalem. The name of the chief we have now is Zdud, of the tribe of Asher, and for forty years he has dealt in righteousness, and employed all his energies in preventing evil. He dwells in the city of Aknuz, the largest in our country. We have seventy elders and I am one of them, and my name is Joseph, the son of Gilead of the sons of Nun. We have governors and learned men, and we have twelve judges. Our prayers are many, and each feast has its own prayer. On each Sabbath we take our books and read the lessons to the people, on the feast we take out the fire, as also on the tenth day of the fast. * * * * The day of our fasting is not like that of the Jews, for we have abstained from their ways. In the time of prayers we sing hymns and read a chapter of Joshua and the ten commandments. We calculate the time in a true way, and we know the eclipses of the sun and moon, and thus we know the beginning of the year, the month of

* We were unable to make out from these people from what part of India this communication emanated, and their pronunciation of the names of the places necessarily gave no light upon the subject.

† See Appendix C.

April, and the seventh month. We cannot reach the land of our Fathers. We do not burn fire on the Sabbath-day, or on the day of atonement. * * * * We pay tithes to the Levites, and also make offerings to God as Moses has commanded. You have requested us to send you a book of the Law; the Law is *one*, (meaning that having one law in common, it was unnecessary to send it; they did, however, send the copy of the Pentateuch,) and you have asked of us two men of learning. Know ye, O our brethren, that we cannot reach you by the sea on account of the Sabbath, (alluding to the Jewish law, which does not admit of travelling beyond a certain distance on the Sabbath-day,) but if you can send us any person we will pay his expenses. (It appears they were less scrupulous on this head for their friends than for themselves.) We beseech you to salute on our part the High Priest, and our brethren the elders, so that they may intercede for us, and we shall do the same for them. * * * Send us the book of Joshua, the son of Nun, as also the book of Prayers, and inform us whether the altars still exist on the Mount of the Covenant (or Statutes), and whether the rock of the Word (or Joshua's altar) is still preserved, and whether you are walking as he has ordered you. Whether the cities are flourishing, also whether any of you know anything about the Nile of Egypt. Whether the Messiah is come, and what is his name. Give

us the details of all this, and the names of the cities in which you dwell, that we may know the facts. Also how many wives you take, for we cannot take more than two by the law, but the sons of Judah take four. But it is better for us to keep the statutes of our fathers, as they were delivered by the hand of Moses our Lord. May God take you, and cause you to reside on the mountain of His Majesty! May He raise you in the day of resurrection, and may He reward you according to His riches! And now be not backward in writing to us, for your letters are very delightful, like the books of the law. * * *

“ We have written this, 20th April, year of the world, 6112.”

We had a visit in our camp this morning from the priest of the Christian church at Nablous. He is a friend of Assaad's. His flock consists of forty families, or individuals, I could not accurately learn which; probably the former, as he has in addition to it twenty-five children, whom he educates in a school. May not this be a remnant of the Church founded by our Lord? for we read that after His conversation with the woman of Samaria, He abode two days at Sychar, and many believed on him there.

Wednesday, May 13th.

This morning we rode up Mount Gerizim. The ascent is steep to the greatest degree, and

requires about an hour and a quarter. At the summit is a fine view, but, being hazy, we could not discover Mount Lebanon satisfactorily. The fertile valley in which the Israelites lay encamped, when, by the command of Moses, Joshua blessed them from Mount Gerizim, and cursed them from Mount Ebal, stretched beneath us. The mountains however are infinitely too high to admit of those blessings and curses being heard by those for whose comfort and admonition they were intended*. We were escorted by a Samaritan Jew who acted as Cicerone. This expedition was a curious one, inasmuch as we had an opportunity of examining into the peculiar tenets of the Samaritan Jews, with regard to these two mountains. In our version of both Deuteronomy and Joshua, God commands that an altar shall be raised on Mount Ebal, whereon burnt-offerings are to be offered up, and He also directs that the stones which Joshua was required to erect in Gilgal, to commemorate the passage over Jordan, shall be carried up that mountain.—(See Joshua iv. 8; Deut. xxvii.) The Samaritan version, however, has it, that Mount Gerizim was the place commanded, and they consequently ascend it twice a year, and sacrifice to the Lord their God. They also affirm

* I have seen in some book of travels an affirmation that upon a still, calm day, the voice from the summit of these mountains would be heard in the plain beneath. I confess I should conceive this quite impossible.

that the sacrifice of Isaac took place *there*, and not on Mount Moriah, according to our version. On examining the top of the mountain, we found some very curious remains. There appears to be a sort of stone platform placed there, which, at first sight, has the appearance of the solid rock, but which, on closer inspection, is evidently the work of man's hand. These stones are put together after the fashion of those remains usually termed Cyclopean. The platform is on a slight inclination, declining to a deep arched pit. Now what can this be? The Samaritans declare it to be the altar which Joshua erected. It has not the appearance of an altar such as we commonly understand the term to indicate, but it seems to be a work in which no edged tool has been used, and its inclination to the pit may have been a means of allowing the blood of the victims to run off. Should this be Joshua's altar, it would be a strong testimony in favour of the Samaritan version of the passage in question, and I understand, moreover, that Dr. Kennicott defends it. Be it as it may, it would, I think, be very desirable that persons competent to judge, should visit the place, that the question may be solved. In the afternoon we rode, or rather walked, up Mount Ebal, for the path is not fit for horses. I was anxious to ascertain whether there were anything in the shape of an altar *there*, but the guide took us up to the wrong part of the mountain. We should have

gone to the eastward, where it overlooks the plain opposite Mount Gerizim, in which, doubtless, the Israelites were encamped. We found nothing, and had a severe tug of it. On descending the mountain, we learnt that Lord A., with whom we had parted at Jerusalem, had, together with his friend, Mr. St. L., arrived at Nablous, having completed their tour in the Haouram. We visited their encampment, and found them surrounded with Bedouins of the most picturesque aspect, who had been their companions during the journey. On our arrival they presently mounted their horses and began careering about, firing off their pieces, and brandishing their spears, to amuse us. Our encampment was at a considerable distance from that of these gentlemen. They had pitched amongst the olive-trees to the south of the town, whilst we were established at the opposite extremity of it, on the Samaria side. Ours, I believe, proved much the best position for a halt, from its much greater vicinity to the best water, and from its more elevated and wholesome situation. I mention this for the benefit of future travellers. Nablous is a lovely place; the town is embedded in wooded mountains. It is one of the few towns in this country which has not retained its scriptural name.

Thursday, May 14th.

JENIN.

We left Nablous at seven. A pretty ride along a valley brought us to Sebouste, the ancient Samaria, which is situated in a picturesque and commanding position on a hill. The first and most striking object is a circular building; it is part of a Christian church now in ruins. The place is a most miserable one, and has undergone the fate predicted by the prophet Micah*. There are a great number of columns standing in various directions, the remains of the town as rebuilt by Herod. We rested for three hours under a tree by a well, and dined in the heat of the day. The horses, after revelling in some rich grass, thought proper to walk off, and we had considerable difficulty in catching them. I must remark here, that we are particularly lucky in our horses; I have the easiest I ever rode in my life, which *runs* along so as to cause me no fatigue whatever; he is perfectly sure-footed in paths which beggar description, for ruggedness, steepness, and rockiness. F. and G. are also very well off. From this, our resting-place, we had three hours and a half of a very pretty and agreeable ride, an hour of it or so

* "Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."
—Micah i. 6.

by moonlight, and the air and shrubs so fragrant, that it was most delightful. We are encamped at Jenin, the ancient Jezreel, or rather outside of it. The place is not well chosen—it is in a flat, swampy place—the frogs make such a noise, that literally we cannot hear ourselves speak. I should recommend people in general to avoid this place, and encamp at a village in the mountains, about an hour short of it. This day's ride was of about seven hours, without including the resting time at Gebaa.

Friday, May 15th.

AIN EL SERKA, OR THE BLUE FOUNTAIN.

Our ride to-day lay along the plain of Jezreel, or Esdraelon, the most magnificent and fertile district that can be imagined, richly cultivated and covered with an abundance of wild flowers of all descriptions perfuming the air. The plain is bounded by the range of Mount Carmel on one side, and Mount Thabor on the other; the soil the richest possible. We are encamped exactly opposite Mount Thabor, which is not a picturesque hill; it rises abruptly out of the plain, and is of a round lumpy shape. We read of Sisera and of his 900 chariots of iron; he must have had ample room for manœuvring them in this extensive valley. The country in general is so mountainous, that except upon this plain, and one or two others, chariots could scarcely have

been very available in the warfare of the Jews. The same thing strikes one in the case of Elijah, who, after announcing to King Ahab, at Carmel, the approaching rain, girded up his loins, and ran before the king to the entrance of Jezreel. Jezreel is just at the beginning of the plain of Esdraelon, and here, therefore, the flat country ends. Elijah must have ceased to run and Ahab to ride in his chariot. I think I have once before mentioned that this poor country does not now boast of a single wheeled carriage of any description. Not on this account alone, however, but on every other, does the miserable state of the country strike the traveller in a most melancholy manner; never was a people so oppressed.

Nearly opposite to our resting place this evening is an encampment of the Pacha's troops, on their way to join the garrison at Acre. It strikes terror into the inhabitants, and the village is nearly deserted in consequence. The soil is rich and fertile enough to subsist a population of fifteen or twenty millions (as I am told). The actual numbers, however, amount to no more than two millions, and these are constantly diminishing, owing to the abominable and atrocious tyranny of the Pacha. It is difficult not to look forward with strong desire to an insurrection amongst the unhappy natives, for assuredly the powers that be here are not ordained of God, and one would gladly preach a crusade against them. The

people are mild, peaceable, and engaging, neither begging of us nor annoying us in any way, and all our native servants are obliging and good humoured.

Our encampment yesterday in the damp did us no good, and many of us were poorly, in consequence ; several of the servants and two or three of ourselves. In fact, the dews in this country are so extremely heavy, that the tents in the morning are dripping wet, and our things within them quite damp. All our party, except F—— G—— and myself, sleep merely on matrasses, which are protected from the damp ground by only a mat and a carpet, and this certainly is not wholesome ; a bedstead is, I think, absolutely necessary on these expeditions. We are encamped at four hours' distance from Mount Carmel, at which comfortable convent we intend to remain over Sunday, and shall be very glad of the rest in a *house*, after being so many days in tents. Our journey to-day has been of only five hours' duration, and throughout in the fertile plain of Esdraelon.

Saturday, May 16th.

SCHAF EL AMER ENCAMPMENT,

Three hours from Nazareth.

We are in a state of grievous disappointment at being denied an entrance into the convent on the summit of Mount Carmel ; independent of the

natural desire of obtaining rest and quiet after a week's travelling; Lord Lindsay gives so glowing a description of the comforts of this particular station, that we have been looking forward to our reaching it with peculiar satisfaction. The cause of our disappointment will be seen presently. Upon leaving our yesterday's encampment we fell in with the troops of the Pacha, who were encamped opposite to us at night, and were now on their march to Acre, a long line of men and horses in the valley. Our Arabs were struck with a panic at the thoughts of coming into contact with them, and we made a forced march by another line of path to get before them. Even Assaad was highly averse to coming up with them, so great is the horror and fear in which this unbridled soldiery is held by the unhappy natives whom they assist to grind. Our ride was a very agreeable one; it lay at the foot of Mount Carmel range, and along the brook Kishon, amongst fine evergreen oaks, and other trees; but great indeed was our disgust, when, on approaching the ascent to the convent, we learnt that a quarantine had been established there, and that no one was allowed to enter the precincts. It is a political affair; the Pacha's troops being congregated in great numbers at Acre, he has determined, on pretence of quarantine, to exclude Franks from the convent, lest they should observe and report upon his operations. We are greatly disappointed, as we had

counted upon a Sunday's comfortable rest at the convent, and I wished much also to see the scene of Elijah's contest with the Prophets of Baal. Kishon runs at the foot of the mountain, and is here a considerable stream, which we forded. One of the mules had the good sense to lie down in it, an operation I would have gladly performed myself, had it been convenient. We rested and passed three or four hours in a garden of fig and orange-trees, whilst Hasseyn went to purchase a supply of provisions. The afternoon ride was pleasant and peculiar, through a grove of palm and other trees to the sandy sea-coast. The shore is strewn with wrecks, which are of frequent occurrence in these parts. I learnt afterwards, that but five or six days previous to our landing at Jaffa, no less than fifteen vessels had been stranded. The coast must have been a less dangerous one in ancient times, else how could the Phœnicians, to say nothing of the Israelites in the days of Solomon, have risen to so great an eminence amongst maritime nations by their trade? Quere, whether Jaffa, Caipha, Acre, Tyre, Sidon, Beirout, now affording such precarious shelter for ships, were not in those days sufficient harbours for the trading nations under whose dominion they flourished. We followed the sea-shore for a mile or two, and then struck across the plain we had been all along journeying in, towards the hills on the opposite side of it, and encamped amongst

some olives by a fountain of indifferent water, which nevertheless bears a high reputation. The situation is more favourable than our two last encampments, which, as we propose to remain here the Sunday, is fortunate. H—— is very poorly, owing, probably, to the damp of the two last nights. In fact, this evening when we pitched the tents, they were found so damp, that we were obliged to light fires to dry them. I look forward with great satisfaction to to-morrow's rest.

Sunday, May 17th.

SAME PLACE.

We have passed a very comfortable Sunday here to-day. The repose was most grateful to us; and those of the party who have suffered from the damp and the fatigue have had leisure to recruit and to recover. Our encampment is in a pleasant spot opposite a village perched upon a hill in a picturesque situation. We established ourselves with carpets, cushions, arm-chairs, table, mats and books, under a large olive tree, the heat of the tent being always insupportable during the day, and we were very happy. Croce established his kitchen under another tree. We read the Church service in the morning. Our thus worshipping God in common in the open air, reminded me of the place at Philippi, "by the river side where prayer was wont to be made," in the first ages of

Christianity. Our establishment caused much interest amongst the inhabitants of the village, particularly the women, who came down to the well in numbers to draw water, and we had considerable difficulty in keeping them away from us. Though the men in this country are the most courteous and the least troublesome I ever met with, the women are quite the reverse, and to the last degree intrusive and annoying.

In the village is a Christian Church. In the afternoon Assaad went to see the priest, and heard from him a lamentable account of the state of things. Ibrahim Pacha taxes them five times more than they were taxed four years ago, and even to the necessities of life ; they are compelled frequently to pay the poll-tax for persons deceased, and they are so impoverished as to have scarcely mats to sleep upon, or clothes to cover them. Three or four years ago, Assaad was here with a party of fifteen English gentlemen ; on that occasion they were all received into the houses of the inhabitants, and accommodated as usual with carpets and mattresses, but now their condition is so wretched, as entirely to preclude the exercise of such hospitality, should it be required of them, and there is now scarcely an inhabitant raised above beggary. The whole country seems exasperated against the tyrant, even the women talk to Croce of him as a monster, and it is averred that if any European power were to appear, there

would be a general rising immediately; the Pacha has absolutely no partizans whatever, and even the troops are scarcely to be relied on. The Governor of the village, for each village has its authorities, has been very civil; he offered us a horse, and sent us a guard of twenty men. He, like the Ramla Governor, is highly annoyed at the honours put upon him. We strolled a little in the evening, and had prayers in the tent.

Monday, May 18th.

TABOURI, UNDER MOUNT THABOR.

We set forth this morning at half-past six, with the prospect of a six hours' march, but which ultimately proved to be ten. The ride to Nazareth was most agreeable, through delightful park-like scenery of undulating ground and evergreen oak. In the distance a beautiful view of Sephora. To my great regret we found that the quarantine, which plagued us at Mount Carmel, had also pursued us here, and we were not allowed to set foot into Nazareth. So we ascended a mountain just above it, and looked down upon it from thence, obtaining thus an excellent view. It was an interesting sight, and I would have given worlds to have entered the place where our Saviour passed his childhood. We rested about two hours under some trees by a spring at

Reni*; and then, having learnt there that three hours and a half would take us and our baggage to the summit of Mount Thabor, unlikely though we thought it, we determined to set forth. The ride was very pretty through the same sort of scenery as that which we had traversed in the morning; but when we had ascended about two-thirds of the mountain, it became obvious that the taking up the heavy baggage and tents by that path was out of the question, and the more so that we were particularly anxious, on account of the exceedingly heavy dews, to pitch our tents before sunset, to dry them. We countermanded, therefore, the heavy baggage, and giving orders to pitch at the foot of the mountain, we ourselves went up to the top, and a most laborious ascent it was. The view is enormous in point of extent, embracing the whole plain of Esdraelon, Mount Hermon, and the lake of Tiberias, but I did not think it upon the whole a picturesque one. We did not get down to our encampment till half-past six, pretty considerably tired and exhausted for want of food. At the top of the mountain, Mr. Catafago, the Austrian Consul, frequently encamps, and there certainly is a delightful place for an

* A question subsequently arose as to whether this place was not the ancient Cana of Galilee. Lord Lindsay, I believe, thinks that they are identical. Our guide Assaad, however, says not, and he is sufficiently acquainted with his native country to induce me to give credit to him rather than to any other person. According to him, Cana is at no great distance from Reni.



On Stone by T. Allen. from a Sketch by Lord Francis Egerton.

Printed by C. Hallmandel.

TEN CAMPFIRE AT PLAIN OF ES DRALION.

encampment, with a well of the most delicious water close to the ruins of a very extensive Roman fortress mentioned by Josephus.

This mountain, supposed by some to have been the scene of our Lord's transfiguration, is not very likely to have been so I think, from the circumstance of the existence of this said fortress; though our Saviour need certainly not have gone to the summit for the purpose, the mountain being very extensive and admitting of a variety of situations where complete privacy could have been secured. We found afterwards that there is a much easier way up the mount on the opposite side, by which the baggage might have been taken up, and we ourselves enabled to ride instead of walk. Our encampment to night is not one that I should recommend to future travellers. It has a very exceedingly bad smell, and the water is execrable, full of insects and dirt, and even this they are obliged to send for from a considerable distance, that in the village being still worse. The inhabitants amuse me by the peculiarity of their ways; they come into the middle of our camp, and sit down in a row, in their usual, to *us* highly impracticable, attitudes, smoking their pipes in profound silence, observing all that we do. Curiosity never assumed so inoffensive a shape. We are lucky enough to have no damp to-night, which is a great thing.

Tuesday, May 19th.

LAKE OF TIBERIAS.

Being well tired last night with our ascent of Mount Thabor, we determined upon taking our rest and starting late. We had just struck our tents, when Lord A—— and Mr. St. L—— rode up, on their way from Nazareth. They commenced the ascent of Mount Thabor, as we set forth on our journey hither. As long as we kept at the base of the mountain, the ride was exceedingly pretty amongst trees and hills, but presently we emerged upon a dull plain of grass or cultivation, possessing but one solitary tree, under which, and near a ruined khan, we stopped during the heat of the day, and took our meal, a troop of native travellers having good naturedly dislodged to make room for us. We then rode along the same dull plain, with undulating hills of rich land till within about two hours of Tiberias, when we reached a well of water near a hillock, upon which once rose the town of Saphet. Near this well, our Saviour is said to have fed the 4000; the place would certainly appear appropriate for such a miracle to have been wrought, as there is much grass in the place, and as it is not unlikely that he should have made choice of a spot where there was a *well* as the scene of the feast; but consulting St. Matthew's Gospel, I think that, as he was on his return from Tyre and Sidon, and as

his favourite place of resort was Capernaum, "his own city," supposed to have been at the north of the lake, it is probable that the miracle took place further to the north. The site, however, of the various places mentioned as lying on the lake is unknown, no trace of them being to be found*. The city upon a hill, which our Saviour speaks of in his Sermon on the Mount by way of illustration, is supposed to have been Saphet, as it is the only one in the neighbourhood thus situated. I am inclined, however, to doubt this. In the first place, our Saviour seems to have made mention of a city upon a hill, merely as an illustration of a moral truth; and had he wished to allude to any place in particular, the building upon the top of Mount Thabor would have been more likely to suggest to his mind the illustration in question.

Soon after passing these places we came in sight of the lake itself—a goodly sight. The sun was low, and the lights beautifully directed. Hermon and the low hills of the opposite side were illuminated with the glowing light of the setting sun. There is I think as strong an interest attached to this lake and its shores, as to Jerusalem, for not more did our blessed Saviour gladden that city with his presence, than he did the shores and towns of this lake, and as I rode down to it, I thought upon him in a ship passing

* Lord Lindsay thinks he ascertained the site of Chorazin and Bethsaida.

over to the other side, calming the waves, or teaching the multitudes on the land from his vessel.

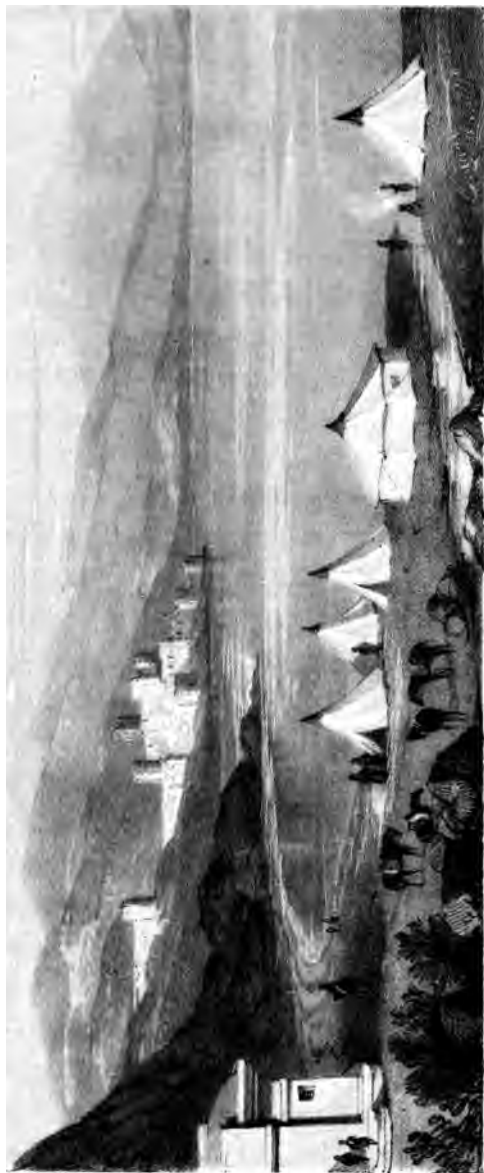
As we descended, the heat became prodigious, verifying Assaad's previous assertion and warning, that Tiberias is the hottest place in all Syria. The town of Tiberias, or Tabaria as it is now called, is a mass of ruins, caused by two earthquakes which have taken place within these fifteen years. There are numbers of Jews resident in it, notwithstanding its wretched condition; it is one of their five holy cities, and they come to die there. Our encampment is close by an establishment of sulphur-baths, built by the Pacha; and the heat and myriads of insects are extremely annoying. We sat outside our tent with Lord A—— and Mr. St. L—— till past eleven, when the gentlemen plunged into the lake, leaving me a prey to envy and heat. Our fellow travellers are encamped close to us, but the great heat of the place has determined them to proceed to-morrow. We are under the necessity of remaining a day to wash our clothes and recruit our health. This day's journey consumed only four hours and a half.

Wednesday, May 20th.

TIBERIAS.

What we have endured with heat to-day, is not to be described! We took possession of a room





On Stoneby T'Allom from a Sketch by Lord Francis Egerton

Printed by C. Hullmandel.

ENCAMPMENT AT THE HOT SPRINGS OF TIBERIALAS.

in the bath-house, the thermometer at 102 in the room, and we melting away. An English servant, and Croce, poorly; F—— with a threatening of gout. If we are detained here, we shall die of it. There is a wind which positively burns one up. We rode out for a little while when the sun went down, but we could not stay out long, for no sooner does the sun set, than it is dark. I do not know when I have passed a more unpleasant twenty-four hours; the heat so intolerable that we are incessantly bathed in perspiration; a public bath adjoining our room, in which all day long the bathers sing, and bellow, and talk *à tue-tête*, and not content with this, are equally vociferous during the night. This, together with the heat, made it the most insupportable I ever passed.

Thursday, May 21st.

ENCAMPMENT, SEVEN OR EIGHT HOURS
FROM TIBERIAS.

The heat has made so many of our party ill, that we were most anxious to get away from Tiberias. Three of the party are seriously amiss. We therefore started at nearly seven o'clock, rested at a place called Joseph's Well, and then came on three or four hours further here, a nice open dry spot, on a plain surrounded by mountains, and having Hermon in front of us. No village near, which is a great blessing, as the vicinity of

an Arab village always induces company and noise, neither of which would be acceptable under present circumstances. We have a pleasant stream running at a little distance, and a large flock of goats is feeding around, which supplies us with delicious milk. The ride to-day was tremendously hot, and the country from the time we left the shores of the lovely lake of Tiberias ugly and uninteresting. It was a matter of much regret to me that the intense heat of the place should have made it impossible either to investigate or enjoy the latter place. We passed to-day a good sized lake called the lake of Hoole. Joseph's Well can certainly not be the dry pit in which that patriarch was left by his brothers, for in the first place, it is a well of water, and in the next, it is very unlikely that Jacob, who lived at Hebron, should have sent his favourite son so far away from him. Shechem or Nablous, to which place he *did* send him, is several days' journey from hence by the straight road.

Friday, May 22nd.

MEERGAHOOM.

This has been a day of much anxiety, I—— and G—— both very ill, an absolute necessity of removing from our last night's encampment on account of the absence of shade, and the consequent intensity of the heat. Both invalids, in

fact, unfit to travel. G—— and our medical companion, Assaad and myself, therefore, started at half past five, hoping to avoid the heat, and reach the appointed place of our night's encampment (reported at only four hours' distance) before the heat of the day. G—— however grew tired, and we rested two hours under a tree where he slept awhile, and in the mean time the rest of the party overtook us. The heat now grew apace; in fact, no sooner is the sun above the horizon in these climates, than it becomes unbearable. Towards twelve o'clock we hoped to be near the termination of our journey, but alas! there was no prospect of either shade or water, and a never ending barren plain or gentle ascent plagued us for six weary hours, when at length we reached some olive trees and a well, near which we laid down G—— until the arrival of the tents. He was completely tired. The heat and hot wind continue to be intolerable night and day, and we pine inexpressibly for the cool atmosphere of Lebanon, from which, I am sorry to say, we are still distant two days' journey, and I fear we must stay here to-morrow to give rest to our invalids.

Saturday, May 23rd.

This morning it was settled that Assaad should go over to Hasbaya, a neighbouring town, and thence despatch a messenger to Damascus with

a letter to Mr. Wherry, the Consul, to request information as to quarantines at, and out of, Damascus, the departure of steamers from Beirout, and anything else he might have to tell. G—— is better, and the repose is good for I——; but the heat is really so intense that existence is a burthen. In the evening Assaad returned, having despatched the letter, but bringing news that there is an eleven days' quarantine at Damascus, and that four ships of war are arrived before Alexandria to settle the Syrio-Egyptian question. The first part of this news we believe, and that, consequently, there is an end of Damascus for us. The other part we disbelieve *in toto*.

Sunday, May 24th.

ENCAMPMENT, AT A VILLAGE ABOVE HASBAYA.

Assaad having ascertained last night that there was a place up the mountain, an hour or so from Hasbaya, and three hours from hence, much recommended for its coolness, we determined, although Sunday, for the good of the invalids to remove thither. I had a bad headache, and could scarcely hold up my head. The journey was through a pretty smiling country, rich valleys, streams, and mountains, precisely such as Moses describes it to the Israelites in Deuteronomy: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and

depths that spring out of valleys and hills, a land of barley and wheat, and vines, and fig-trees, and pomegranates, a land of oil-olive, and honey." The road was as bad as possible. We had thought at one time of travelling it at night, but a journey in the dark by such roads as are to be met with in Syria would be very unpleasant, not to say dangerous. On our way to, and very near the town, we met with a Jew, who was followed by a concourse of boys and others, mocking and insulting him. We heard afterwards that they proceeded to beat him, and Assaad went to the rescue. I could not learn the occasion, or the authors, of the outrage. At the outskirts of Hasbaya we were met by a well dressed and flourishing looking population, the majority of which I believe are Christians, who received us with great courtesy, the women presenting me with nosegays, and all saluting us in that graceful fashion, peculiar to the East, of touching their forehead and breast with their hand. I believe we owed this reception to the exalted idea they have formed of us in these parts. More than once we have learnt that they suppose us to be the King and Queen of England, travelling with their son!

The ascent from Hasbaya here is very steep. Amongst the numbers of people who were out to receive us, our baggage having preceded us, were the wife and daughter of the Christian priest, who burnt incense before me, their motive being,

not honour to me or my majesty, but the hope of getting a little money in aid of a Christian Church which is in progress of erection in the village, a most legitimate and laudable object. My tent is pitched under an enormous tree, but alas! we are very little better off here than down below, and the thermometer has not fallen above a few degrees; it stands at 100° in the shade. Moreover, I—— is I fear rather worse than better for the move. We must stay here for some days, in short, till he gets well. G—— is very nearly well again.

We are now approaching the Druse country, and the dress of the women is most curious; they wear the Druse horn upon their heads, the distinguishing mark of the married women. It is the most inconvenient, senseless, and unbecoming costume I ever saw.



It is composed in many instances of silver, and of considerable weight, and it is invariably covered over with a muslin veil, which also serves to draw over and conceal the face at pleasure. There is a great deal of manœuvring in this way amongst the bashful, not to say coquettish, ladies of these parts. Their curiosity to see us Europeans knows no bounds; they peep over the walls of my tent whilst I am dressing; they come in at the door, and they stand round the gentlemen's tents in a most inconvenient manner; the consequence is, we are constantly obliged to drive them away like animals, as there is no other means of getting rid of them. The men show no such indiscretion. This, however, is only one out of the many indications of the lamentable inferiority of the female to the male population.

Monday, May 25th.

SAME PLACE.

We have contrived to get through the day pretty well, with the help of a little reading, a little writing, and a little sleeping. The heat precludes our stirring from our tree during the day, and the moment the sun is down it is dark, so that we cannot, in fact, stir at all; at night we boil, the atmosphere in the tent being at 98°. The Governor of Hasbaya came up in the afternoon to pay us a visit; he and his suite sat in a

circle on the ground within the tent, and being most gorgeously dressed, the scene was highly picturesque. Another great man of the country also came up: he told us he had been on a hunting expedition to the lake Hoole, but such was the intense heat of the wind, that his horse would not face it, and he was obliged to return. They all tell us that such heat as this at this time of the year is wholly unprecedented.

Tuesday, May 26th.

SAME PLACE.

Another day here for our invalid, who however is better, and we hope to start to-morrow. The messenger we despatched to Damascus is returned with a letter from Mr. Wherry, stating that the plague and cholera are at Damascus to the amount of fifty cases a day*, and that an eleven days' quarantine is established on leaving it. We must therefore give up all intention of visiting Damascus. We also heard from Mr. St. L——, who is detained at Rashaya, a town about six hours from hence, by a smart attack of intermittent fever, brought on no doubt by the unseasonable state of the weather. For about ten minutes to-day, we had a most extraordinary and sudden hurricane of

* We had reason to believe afterwards that the amount of danger in this instance was over-rated. The Consul was not, perhaps, desirous of seeing any European visitors at the Consulate.

burning wind, which blew down one of the tents, and unhinged two of the others. It was most unpleasant, and I should conceive would give some idea of the simoom of the desert. Altogether we are rather out of heart, and have determined to make for the neighbourhood of Beirout, where we shall find the Menai. The doctor is but poorly, and we dread that this extraordinary weather will increase the list of invalids of the party, and are anxious to get away.

Wednesday, 27th May.

SZARBINE.

Things looked up to-day, the weather began to improve, and the hot wind left us, a blessed change—our spirits rose, and we began to look more sanguinely to the future. Last night we had determined to be off at four, and to get up for that purpose at two. At half-past two, however, I called up Assaad from my tent, but we contrived to put the camp in motion at five. Some delay was occasioned by the disappearance of two of our servants, the cook's assistant, a *larking* youth, who is always getting into scrapes, (and whose misdemeanour occasioned him, in this instance, a sound thrashing from the doctor,) and the groom, who, just as we were starting, was seen approaching stupid drunk. We were obliged to leave him behind altogether, as he could not sit

upon his horse: his place was supplied by a certain Damascene, who had followed our camp from Tiberias, for what reason had not transpired. I was rather touched by the poor drunken groom, who, when he heard his fate, came up and kissed our hands, the tears rolling down his face.

The morning was delicious, and we entered the pass of Anti Libanus by a very unmarked path. The descents and ascents are beyond measure abrupt and ill-conducted; they ascend perpendicularly the face of the mountain, despising the ordinary zigzag by which such obstacles are usually overcome. At the summit of the Anti Libanus pass, we found a curious monument, called Zephaniah's tomb. It is a strange looking ruin, and probably of Roman date. Descending into a valley, we came up with an Arab encampment; they had pitched in a rich valley between two hills, for the sake of the pasture, and they had much cattle with them. It was picturesque. We stopped there half an hour, and our gentlemen drank coffee, and smoked a pipe under their tents of horsehair. At the end of about eight hours' march, we crossed the river Lietani, which runs through the fertile valley of the Bekaa, and divides the Anti Libanus from Lebanon. We crossed it, and ascended to Szarbine, a village some way up the mountain; there we learnt that a revolt had broken out amongst the mountaineers against the Pacha, and Assaad is naturally much

interested in the news; it may materially affect our movements, but the rumours are very vague. For the sake of air and coolness, we pitched our camp considerably above the village, but we should have done better to have taken up our quarters lower down, for just as we were going to bed, and many of us already *in* bed, at about nine o'clock at night, there arose such a tornado as I have seldom experienced. Thinking the tent would surely be blown down, L—— and I went out of it, and took refuge in F——'s tent. Presently the squall ceased, and we returned to put on our night-caps, and go to bed. We had not returned five minutes, before the tornado again began with renewed violence, and out of it we once more rushed. By this time the camp was alarmed, and every one up and about. Turkish lamps were to be seen flitting about in the darkness, and people stumbling over the tent-strings; muleteers, janissary, servants, bawled to each other in the vain hope of making themselves heard above the din and roaring of the wind. Some were collecting their things, lest they should be blown away, and others holding up the pole of their tents, lest they should be blown down. With the smaller tents this succeeded, but not so with mine, which was a very large one, and had a very rickety pole. Foreseeing what must happen, H—— and L—— went into it to gather together a few things, and whilst thus employed, sure enough down it came,

overwhelming both of them in utter darkness and confusion. In process of time L—— was extricated with little damage, and the wind still continuing with unabated fury, the next question was, what was to be done? We thought of seeking a more sheltered place, and pitching under the lee of a neighbouring wall, but, in the darkness and storm, this seemed impracticable; so Assaad was despatched down to the village, in search of a place to put our heads in. He found a family willing to receive us, and it was settled that L—— and I should go thither, while the rest, whose tents were still standing, should remain where they were, and trust to the chapter of accidents for the remainder of the night. Nothing could be more ludicrous than our *équipée*; I was half undressed—having on my night-cap and dressing-gown. I huddled on a pea-jacket of F——'s over my shoulders, and buttoned a short cloak round my waist, and thus equipped,—bonnetless, for my *only* bonnet was blown away,—L—— and I, preceded by two men carrying lanterns, and two more laden with mattresses, began the descent of the mountain, slipping and sliding down the rugged path, sufficiently difficult of accomplishment by day, and which, in the dark, was highly inconvenient. We were hospitably and good-humouredly received by the owners of the house appropriated to us, and were shown into an enormous room, apparently devoted in general to some

employment connected with the tending of the silk-worms, which abound in this country, for it was full of mulberry leaves. These were removed, and L—— and I, together with a cat or two, remained in possession. Here we spread our mattresses, and passed the rest of the night.

Thursday, May 28th.

DEIR EL KAMMER.

We contrived to start at seven o'clock this morning from Szarbine, which, considering the confusion of last night, was very well. The morning was grey and misty, and the crossing of the high range of Lebanon not very promising. The ascent is steep, but much better conducted than that of Anti Libanus. As we mounted, the wind grew colder and colder, and near the top we were nearly blown away. The thermometer stood at 40°, whilst the day before yesterday we had it at 102°. We shivered with cold, and alighted from our horses to walk, in order to keep ourselves warm. The mountain scenery of this pass is not very fine. As we descended, the mist cleared off, and it grew warmer, but it was a complete change of weather, and before we reached this place, it had become exceedingly cold. Near a village called Beled, we passed a beautiful ravine. At the end of six hours' journey we arrived at the Emir Beschir's palace in the mountain, called

Bteddein. It is a most strange and extensive place, swarming with all kinds of people. He feeds as many as 2000 retainers every day, and is a remarkable personage; originally an independent sovereign of that singular people the Druses, he is now subject to Mehemet Ali, and governs, in his name, that district which formerly called no other man master but himself. He has tendered us hospitality, and gives us bed and board; but we are come at a highly unpropitious moment. All along our way to-day we have met persons who have confirmed the news of the insurrection. It appears to be on the increase, and many places have followed the example of Deir el Kammer, which was the first to revolt. The incitement was a requisition by the Pacha to the Emir Beschir, as Governor of the district, to make a levy of soldiers amongst the Christians of Mount Lebanon. The Christians having been hitherto exempted from the conscription, though subject to every other species of tyranny; the Emir called together the Sheiks, and apprised them of what had occurred, desiring to know their opinion. They positively declined to submit, and immediately took up arms. The population of Lebanon is numerous and warlike, and, if other villages rise, it may become very serious. I cannot but rejoice that the atrocious tyranny of the Pacha is now no longer to be tamely endured by this much persecuted people. In the mean

time, the Emir Beschir is in a ticklish situation. Many suppose him to be favourable to the cause of the Mountaineers, and that if he would declare himself, such an act would go far towards insuring its success, so great is his influence. He is, however, perplexed, and in all probability he dares not avow himself against the Pacha. Moreover, he is immensely old, and probably wishes to keep his head on his shoulders during the remainder of his life. He has declined seeing us to-day, which I am not surprised at, as under existing circumstances he is doubtless much occupied. Armed parties are constantly riding into the court of the castle, and others probably bringing information.

Friday, May 29th.

AINANOOF.

Previous to our leaving Deir el Kammer this morning, the Emir sent to say he would see us. We were ushered in and beheld an *exceedingly* old man, with a long white beard, tucked up upon a divan in an open alcove, with, as usual, a long pipe. The conversation was much what conversations in the East usually are, which is *nil*. The only interesting topic, that of the revolt, of course we could not touch upon; it was taboo'd. At the conclusion of our audience we were shown over the palace. Some of the rooms are richly orna-

mented with arabesque, but the culinary department was the most curious to European eyes. It is necessarily extensive from the immense numbers of people whom the Emir daily feeds, amounting it is said to 2000.

The mountain-pass over Lebanon is very beautiful indeed, until the ridge nears the sea, when it becomes arid and ugly. The fragrance of that part of it which abounds in trees, is exquisite, and here and there are numberless oleanders in full bloom. We rested at the top of the pass, at a Caravanserai, where we made an excellent meal of eggs and coffee. We are lodged here at the house of a Druse gentleman, (Assaad calls him a prince,) who is most kind and hospitable. He has a crazy cousin on a visit to him, who is married to his sister. This man is very troublesome, pulling our things about, and asking for presents, &c. I paid the ladies of the family a visit, an operation I dislike, as I cannot communicate with them, and their exceeding intellectual inferiority annoys me.

I regret to think that to-morrow will end our tour, the most delightful and interesting I ever made. We had intended visiting Baalbeck and the Cedars, but the state of the country now makes this impossible. The muleteers are all afraid of travelling the country, being mostly natives of the revolted district, and apprehensive of being seized upon by the Pacha's troops.

With some pains we have induced them to accompany us hither, and we learn that there is much difficulty in entering Beirout under existing circumstances. By means, however, of a considerable bribe, and a guarantee on our parts for the safety of their mules, we have prevailed upon them to convey our baggage down to Beirout to-night, as it is only three or four hours' distant. They are to leave it under cover of the darkness at Assaad's house, which is without the gates, and then to return here. Our host, like every individual whom we meet with, wishes well to the Mountaineers, but has not yet made up his mind to join their standard. We met a large body of armed men to-day on their way to the main body; they did not offer to molest us, and indeed the opinion amongst them of the friendliness of the Franks to their cause seems very general.

Saturday, May 31st.

BEIROUT.

We were under considerable anxiety this morning until the muleteers had returned from Beirout, whither we had despatched them last night. We greatly feared, from their non-appearance, that they had been seized and imprisoned by the Pacha's troops, which, as we had guaranteed them their safety, would have been most distressing to us, and what is worse, ruin to these poor people. It

was a great relief to us, when at about eight o'clock in the morning, as we were watching the distant mountain path, we descried them slowly winding along, and heard their welcome voices. These muleteers have a singular habit of discoursing with one another at an immense distance, and either from the peculiar nature of the atmosphere, or from a familiarity with their particular tones, they are at no loss either to hear or to understand one another. They had, they said, conveyed our baggage to Beirout in safety; but the man left in charge of Assaad's house, had taken fright at their approach and ran away, which caused them some difficulty and delay in effecting an entrance.

We now immediately set forth to Beirout. The muleteers took leave of us in the usual Eastern fashion of kissing our hands and pressing them to their foreheads; and some of them commended us to the protection of Heaven. We were really sorry to part with them. They are sometimes provoking from their dilatoriness in loading their mules, and from the quantity of precious time by this means they cause travellers to lose in the morning, when every moment is valuable that can be snatched from the noon-day sun; (and on these occasions, by the bye, a sound drubbing has been found by far the most effectual mode of dealing with them;) but upon the whole, they have served us very well, and been good natured and obliging. They have been with us now more than a month; we

have had great quantities of luggage which has always been in their charge, and which they have had ample opportunities of purloining, and yet we have never lost one single thing. They are all Christians, and mostly natives of the mountains of Lebanon.*

The neighbourhood of Beirout is very pretty and curious in point of scenery; a large sandy plain with plantations of fir and palm, and mulberry trees in abundance. The town itself, the best I have seen in this country; the streets, unlike poor Jerusalem, comparatively well paved, and, unlike her again, harbouring a population apparently flourishing and busy. The situation of the town is very beautiful, and from Assaad's house, where we are domiciliated, without the walls, the view of it, and the mountains over against it, very lovely. Our tents in which we sleep are pitched in his garden, which should more properly be termed a mulberry orchard, where there is a large establishment of silk-worms, and we sit during the day, in a pleasant cool arcade, enjoying a delightful breeze from the sea, and the Menai moored opposite our windows, about two miles distant. We only wait to have our linen washed, and then set sail for Athens.

* I am induced to think that we were particularly fortunate in the selection of muleteers that Assaad made for us; the fellow-travellers that I have mentioned in the course of this Journal were much less so, and one of them lost a great part of his baggage, which, there could not be a doubt, from the circumstances of the case, was stolen from him by his muleteers.

Nothing could have turned out more happily than everything that has befallen us hitherto. All seems to have happened accidentally, or I should rather say providentially, for the best. Our writing to Damascus and sending the messenger from Hasbaya, saved us a long and wearisome journey to the former place to encounter the plague and cholera. The illness of our servant kept us at Hasbaya, and prevented us from pursuing our original intention of meeting the messenger on his return at Rashaya. Had we gone thither, inasmuch as it is the native country of our muleteers, we never should have persuaded them, after the news arrived of the breaking out of the insurrection, to accompany us to the coast, and we should have been much embarrassed how to proceed with our baggage. As an additional instance of the good fortune which has attended us, we find, on arriving here, that the strictest cordon has been drawn round about the town, and no one whatever admitted into it from the interior, on account of the plague and cholera existing in Damascus and Nazareth. Yesterday, however, the Mountaineers drove the soldiers into the town, and thus dissolving the cordon, we entered it without the slightest obstacle.

The town is of course in a state of great excitement. The garrison consists of about 1000 or 1200 men; parties of the insurgents are stationed at the distance of a quarter of a mile from

the walls, and every evening there are rumours of their intention of taking the town. In the mean time the soldiers seem in a great fright, and the townsmen to a man are with the insurgents. Thus stand matters, and we heartily wish the Mountaineers success. In the afternoon I visited Assaad's family, respectable good natured people. But while Assaad himself is a highly educated man, master of eight or nine languages, and has pursued his studies for some time at Cambridge, there is not one female member of his family who can read!

I mention this fact, not in disparagement of the family of this excellent man, but as a melancholy illustration of the defective state of civilization and education in this country*. During the course of our walk we met with some Persians just arrived; the poor creatures had been plundered of 1500*l.* (so they said), by the Mountaineers, at three hours' distance from the town, and this because ignorant of the revolt that had broken out, they had taken an escort of the Pacha's soldiers.

And now I grieve to say our tour is ended; it has been delightful to me, and I believe to us

* Since our departure from Syria, I have heard that Assaad has married a young person of more acquirement than the generality of Eastern ladies, and that something may be hoped from her influence and example, upon the natives of a country, to the improvement of which her husband has devoted his best energies.

all. We ought to be, and I hope are, thankful for the prosperity which has attended it. We have had neither serious illness nor any accident. I have seen all that I most wished to see, and I trust that to every one of us it has been an improving expedition, and confirmatory of our faith. Looking back on all that I have seen, no object on the face of the globe could have interested me so much. Though many of the localities assigned to particular events in our Saviour's life must necessarily be uncertain, yet the great features of the country remain unchanged. The position of Jerusalem, the magnificent remains of the works of Solomon, seen in the foundations of the platform upon which the Temple was built, and the reservoirs bearing his name; the pool of Siloam still watering what evidently were once the gardens of the palace of the kings; and above all, the Brook Cedron, the mount of Olives, and village of Bethany; all these things are invested with an interest which never can subside. Travelling along, a thousand passages of Scripture are hourly elucidated, both by the peculiar features of the country, and the manners and appearance of all people. Upon the fulfilment of prophecy I have already dwelt. The desolation and barrenness of the land, predicted in almost every page of the Bible, have been brought about by those political events which are fast causing the depopulation of the country; it

now no longer numbers men sufficient to till the ground, nor can the people raise funds adequate for the purpose. Thus does man unwittingly bring about the unerring decrees of the Almighty. In Leviticus, xxvi. 22, we read, that wild beasts were to be sent amongst the people of that land for their iniquities; even that seems well nigh its accomplishment. The monks of Mount Carmel told Lord A—— that in consequence of the disarming of the people, and the great decrease of their numbers, wild beasts were increasing on Mount Carmel to an alarming degree. Having occasion to send a man up Mount Thabor on an errand, he refused to go unless we provided him with a gun; at the time we thought this was a mere pretext, and that he intended to steal it and decamp; but we afterwards had reason to suppose that the fear of wild beasts was the real reason of the request*.

* See Appendix B.

EXCURSION TO BAALBEC.

CONTRARY to our expectations, our tour is *not* yet at an end. The day after we reached Beirout, there was an alarm that the Mountaineers were to attack the town that night. On finding that the English Consul, Mr. Moore, and the Egyptian Governor confidently expected the realization of the report, it was deemed more prudent that we should go on board the Menai. At great personal inconvenience, therefore, for the intelligence only reached us at sunset, and in the darkness of the night, we mounted our horses, under an escort from the Governor, and hurrying to the water's edge, where one of the Menai's boats was in waiting, we hastened on board. The move was very unnecessary, for, as might have been foreseen, it was a false alarm, and no attack took place. The next day was passed on board, winding up our affairs previous to setting sail; and the following, we weighed anchor with not a very fair wind, which in the course of a few hours increased so much, that, as it had become nearly contrary, we determined to put back into Beirout, and take our chance of making a better start. This time, instead of lodging at Assaad's, we betook ourselves to an hotel in the town, where we did pretty well.

It now became a question what we should do. Should we take the chance of sailing again in the Menai, with all the probabilities of contrary winds or calms, both highly prevalent at this season of the year, or should we wait for the more certain conveyance of the Austrian steamer to Smyrna and Athens, and thus make sure of seeing the latter place, and avoid a portion of the Malta quarantine? The voices were in favour of the steamer, but we were only at the 2nd of June, and the steamer was not to start till the 11th. How were we to dispose of the intermediate time? On considering the matter we determined upon an expedition to Baalbec. The revolt, though serious enough, as we hoped, to the Egyptian despot who rules the land, appeared in no way to affect either the safety or convenience of European travellers; and provided we could procure horses or mules to carry our baggage, we resolved to start without further delay, and Assaad was immediately set to work to find the necessary animals for the purpose. *They* seemed to constitute the only difficulty, as the owners feared their seizure either by one party or the other. Assaad, who certainly has a knack of finding everything one can possibly want, soon produced two or three excellent animals, and we set forth, on a beautiful 4th of June, in high glee, at the prospect of another four or five days' travel.

Thursday, June 4th.

CONVENT OF MAR ELIAS.

We began our march this morning at half past seven o'clock. We are very lightly equipped, taking no tents, and as little baggage as possible. We mean to trust to the hospitality of the natives for accommodation. Moreover, we leave the doctor behind, who is scarcely well enough to endure the fatigue of the journey. The ride hither is a very beautiful one, a combination of sea and mountain view, superior to anything I have seen in Syria as yet. The situation of this convent is a splendid one. It commands a view of Beirout roads on one side, and has a magnificent mountain scene on the other. It stands so high as to be all but inaccessible to a horse, and certainly, none but the horses of the country could make their way up to it. We have been ascending for six hours, so that the height of the place may be judged of. The Superior of the convent (a Greek one) is a friend of Assaad's, and we were received with great kindness, and treated with as much hospitality as the place could afford. But the accommodations of these convents are wretched beyond description. Stones piled up for walls, floors uneven, and for the most part unpaved, and windows without glass. They however gave us beds, which were pretty good, a table, and one or

two wooden chairs. Moreover, they gave us plenty to eat, and would have done anything else for us that lay in their power. This part of Lebanon is very thickly planted with monasteries. They might be of great service to the country were the monks better educated, and did they devote themselves to the improvement of the surrounding population, which being almost entirely Christian, a great field is here open for their labours; but unhappily, these monks are, for the most part, an inferior order of men, uneducated themselves, and consequently incapable of imparting knowledge to others; the superior's time is usually spent in looking to the agricultural interest of their convents, the revenues of which, in many cases, are considerable, and mostly derived from their landed property; he thus acts as a mere steward or bailiff; and the occupations of the subordinate monks are confined in general to performing the menial offices of the household, whilst all take their turns in reading, or rather gabbling, over the services of their Church, which are celebrated twice or thrice a day. In some of the neighbouring villages there are small schools conducted generally by the priests. During our stay at Mar Elias, Assaad went to inspect some of them, and has hopes of effecting an improvement in them at a future period; but until the priests themselves are superior in point of education to what they are at present, little good can be

effected. Another insurmountable barrier to improvement also exists in the prejudice against female education. Custom, even amongst the Christian population, forbids the intercourse between the sexes, albeit for purposes of instruction, and until that prejudice be removed, little good I fear will result. This also is one of the points to which Assaad is anxious to devote his attention, with a view to devising means of bringing it about. Another means of usefulness which might be acquired by the monks, is a knowledge of medicine. The poor people all over the country are in sad misery for want of medical advice, and they flock to such travellers as are in company with a physician. There is no such thing as a medical man in all Syria, nor do the people appear to have any local knowledge of herbs even; a knowledge, which, in many uncivilized nations, often supplies the place of medicine to a certain degree.

We had not been long at Mar Elias, when, on looking down upon the roads of Beirout with a telescope, or even with the naked eye, we descried plainly that something interesting was taking place there. A vessel was seen to fire for a considerable time, answered by a fire of musketry from the shore. What could this be? could the insurgents have attacked the town? On our way from Bierout, and at about a quarter of an hour's distance from it, we had reached a detachment, or rather post, of the mountaineers, who occupied a

bridge, and who, strange to say, though consisting of a handful of men, were permitted to retain their position undisturbed, though under the nose of a garrison of 1200 men, who, it is to be conceived, might easily have dispersed an ill armed body, such as these mountaineers, had they made a sortie upon them. Of course, we were all anxiety to learn what was going on, and despatched a message to a neighbouring village, where dwells a Druse prince, who, according to Assaad, will be sure to receive intelligence of anything that might occur. In the course of a few hours the messenger returned, and we learnt that the insurgents had attacked the Bierout quarantine ground, with a view of getting possession of the arms and ammunition of a party of soldiers quartered there; but, that they were baulked of their object, the troops having immediately embarked on board the Egyptian brig, whose fire we had discerned from the convent terrace. We grieved to think, therefore, that our friends the mountaineers had been unsuccessful.

Friday, June 5th.

ZAACKLI.

A beautiful ride to-day over a part of Mount Lebanon, through woods of fir, with lovely mountain and sea views, and through gardens of rhododendrons in full bloom. On our way we met with a Druse chief, who asked us many questions

about the insurrection, and who seemed in a very determined and excited frame of mind. He disapproved strongly of the mountaineers' attack on the Beirout quarantine ground by day, and told us that a large force was to attack Beirout itself on the following night, himself being one of the belligerent parties. He affirmed that the whole country was up, and that they had moved in consequence of an impression that England was on their side. He begged us to tell the story of his unhappy country on our return, and to stir up the government in their behalf. Poor man, he little thinks with what profound apathy and indifference everything is regarded in England which has not reference to home or party politics, and that it will be impossible to induce anybody to care one half-penny whether the poor Syrian Christians succeed in shaking off their iron yoke, or whether they are consigned to it for succeeding generations*. He was mounted on a grey horse, which his party had recently taken from an individual carrying the post; he desired us to inform the English Consul when we again reached Beirout, that if, as he seemed to think it possible, the person from whom they had taken the horse was

* This attack on Beirout did not take place; for what reason I do not know, though it certainly did not appear that there were either numbers, arms, or organization sufficient to afford a reasonable prospect of the success of such an attempt.

It is with no small satisfaction that we have seen, by recent events, that Syria is freed from Mehemet Ali's grinding yoke.

in the employ of the British Consulate, the animal should be immediately returned, as nothing was further from their wish, than to offer any molestation to Europeans. He also informed us that an attack upon Baalbec was in contemplation for to-day. Pleasant for us. But there have been too many rumours of premeditated attacks for us to attach any credit to this one. We met many others by the way, all equally anxious about and friendly to the success of the insurgents' cause.

We find Zaackli a flourishing little town, inhabited entirely by Christians, upon the verge of the plain of the Bekaa, between the mountain ranges of Lebanon and Anti-Libanus. We are lodged at the house of a connection of Assaad's, who treats us with the utmost kindness and hospitality, waiting upon us himself as Abraham waited upon his guests before him. I—— and I have a room between us, and the gentlemen another; but though I trust we appreciate the kindness of our host, to remain here would not be comfortable; we live in public. Men, women, and children, are ever in my room, and I am constantly under the necessity of forcibly ejecting the two last, as they are in the habit of standing round and staring at everything I do.

Saturday, June 6th.

We rode over to Baalbec, and back again to Zaackli, a severe expedition enough, and which

lasted fifteen hours, eleven and a half of which we were on horseback. The road lies along the Bekaa and is wearisome from its sameness; but the expedition, though fatiguing, is worth the trouble. The splendour of the ruins is prodigious, both in point of quality and quantity. There is much still standing of the ruined temples, and the fallen masses indicate how immeasurably more there has been. It is very evident, too, I think, that the hand of man has had less to do with the prostration of these prodigious masses, than a convulsion of nature. A number of temples seem to be crowded together into a small space, and the whole surrounded by a wall. In this wall are some stones of a most astounding magnitude, apparently of a different date from the remainder of the building; stones of a size which it now passes the skill of man to move, and yet these are not at the basement, but piled upon other smaller ones. They are sixty feet long and about fifteen broad. They are most curious and unaccountable. Some think they date from Solomon, others would have them ante-diluvian. Lord Lindsay thinks they were brought thither to be carved into columns; but the columns still existing, if I remember right, are in three several pieces, whilst these stones are alone of a size sufficient for the construction of a whole one. In short, it passes the art of man to form any satisfactory conjecture as to them. Riding home by

the quarry from which these stones were extracted, we saw an enormous one, exceeding in size those to which I have alluded, which had evidently been drawn from the quarry for building purposes, but found superfluous. Not the least interesting part of these ruins, is the complete mystery which hangs over them. There exists no notice in history, as far as I know, either of the Roman town of which they evidently formed a part, or of the more ancient one upon which apparently these relics of Roman magnificence were originally erected. I regretted our inability to remain there longer. The heat was intense, and F—— very unwell, and we had it not in our power to devote more than two hours to the ruins. They ought to be visited again and again, and in the cool of the evening, rather than under the burning sun, which annoyed us whilst we were there. Had we been able to have brought our tents, this might have been accomplished, as we should have pitched upon the spot. It is certain that for travelling in Syria, tents are almost indispensable. Kind and hospitable as are the native hosts, their houses are so uncongenial to our European notions and habits, that tents, even with their accompaniments of insects, trouble, heat, and damp, are still far preferable. I have already spoken of the annoyance occasioned by the women throughout the country; at Zaackli they were more than commonly troublesome: there was no such thing

as keeping them out of my room. If I fastened my door, they called, and knocked, and battered at it, until I feared it would yield to their efforts, and this at five in the morning, whilst I was in bed, as well as at all other times. If the door were left a moment unfastened, then they flocked in. If I did not admit them, they peeped through every crevice, and I was obliged to bolster up the door with cushions and curtains. It is sad, in a country where the men are particularly well-bred, and even polished in their manners, and where they are never either intrusive or troublesome, that the women should be in so degraded and inferior a state. In fact, until they are educated, and permitted to mix with the men, this country never can attain a proper degree of civilization.

Sunday, 7th June.

MAR ELIAS.

This has been a very uncomfortable Sunday. Assaad proposed our staying at Zaackli; but it would have been untenable; not an instant of privacy for prayers, or reading, or anything else. The rooms, and the roof of the house upon which they opened, were continually filled with people, the heat intense, and F—— still very unwell. It was impossible to stay, and, moreover, quite necessary that he should be within reach of the doctor, which, at Zaackli, was not the case. So,

about nine o'clock; we set forth for Mar Elias. Our horses were so knocked up with yesterday's expedition, that two of them were unavailable, mine being one of these. During our stay at Beirout the poor beast had not been properly fed, and I was grieved to see him lying in the court quite unable to rise or to eat, after the comfort and convenience he had been to me during our long journeyings*. We hired fresh steeds, and came on here, though slowly. We rested a long time under some magnificent trees, which I had marked on my way to Zaackli, a delightful place for a rest, though it divides the distance but ill, being only an hour's ride from the convent. There is a little chapel on this spot, belonging to the Maronite Church, and, whilst we stayed, a bell rung for afternoon service. The district of Lebanon is the only one in Syria where the Christians are allowed the use of bells in their churches. We went into the chapel; a monk of the most forbidding aspect I ever saw in my life, looking a perfect Schedoni, was standing before a desk, leaning in a most nonchalant attitude upon a staff, and ever and anon taking a pinch of snuff, and chaunting, in a sonorous and monotonous voice, psalms of praise, as Assaad said, but in *Syriac*, a language not understood by the people of the

* I was glad to hear afterwards that he recovered entirely, and carried my son upon some excursions, in company with Assaad, from Beirout.

country, nor probably by himself. The congregation consisted of three or four women, none else. The irreverence with which the service was performed, made it appear a perfect mockery, and the glances of this handsome and picturesque monk's eye were, to my mind, singularly revolting.

We were received at Mar Elias by our friend the Superior, with the same kindness and hospitality as before. F——'s disorder still continuing, we sent off the janissary to Beirout to fetch the doctor.

Lord F——'s illness detained us at Mar Elias until the 10th, when it became necessary, though he was still very unwell, to go down to Beirout, in order to start by the Austrian steamer on the following day. On arriving there, he went on board the Menai for quiet and coolness, and I remained at the inn, where I found a German missionary and his wife, with whom I passed a very pleasant evening. They know Assaad well, and unless the state of the country prevents them, they propose, together with Assaad, to go up into the mountains for the summer, and there busy themselves in prosecuting their educational labours. Matters relating to the revolt have not made much progress during our absence from Beirout. The Pacha directed the Emir Beschir to pacify the mountaineers, by assuring them that he would

relinquish his demand of troops from their body, and called upon them, upon the faith of this assurance, to lay down their arms. To this they sent a reply in Italian, which I saw, and of which the following is the substance:—

They remind the Pacha, that on the occasion of a recent revolt in the Hauran, they offered themselves in defence of the Government, and, enrolled under the orders of the Emir Beschir, succeeded in repressing the insurrection: that in consequence of this service, they expected their reward; but that on the contrary, they were disarmed, and a rigorous conscription instituted amongst them, whilst incredible hardships were imposed upon them, their women arrested and even tortured, and hanged upon trees. In addition to this, they complain that taxes have been imposed upon them to an enormous amount, their labouring men and artisans are seized, and obliged to work for the Government, at a much lower rate of wages than they can earn elsewhere; that they are compelled to sell their beasts of burthen to the authorities at an inadequate price, and the consequence is the ruin of the inhabitants of Lebanon, whose gains no longer cover the amount of their taxation. They proceed to say, that in consequence of the dispersion of their sons, and the restriction of their personal liberty, they have taken up arms in their own defence; but their object not being the formation of any other form

of government, they are willing to return to their allegiance, on condition of a redress of their grievances, and a relaxation of taxation, which conditions must be guaranteed to them, by the English and French Consular Agents in Beirut; until such times as this is done they must retain the hostile and defensive position they have assumed.

We started in the Austrian steamer, the *Seri Pervas**, on the 11th, in company with Lord Alvanley, Mr. St. Leger, and Mr. Lanneau, a gentleman-like and pleasing American Missionary of the Presbyterian persuasion, who has been five years resident at Jerusalem. Having learnt to our great consternation and dismay, that a quarantine of fifteen days has been instituted at Smyrna, whither the steamer is bound, we gave directions to the *Menai* to follow us thither, with the intention, on our parts, of embarking in her at Smyrna for Athens; this plan was, however, defeated. We left Beirut no sooner than was prudent, for the very same evening that we set sail, the Mountaineers came up to the walls and began a skirmish with the troops; balls flew about the town, and even

* I am anxious to bear witness to the comfort and convenience of this vessel, and to the great courtesy of its Captain, to whom we are all greatly indebted for his unvarying kindness and studied attention to our every wish, during a week's voyage; we were much concerned to learn that the vessel has since been wrecked, without however any loss of life.

passed over the bows of the *Menai*, and hit a portion of the consul's house, which induced the captain of the *Menai* to offer berths to the English Consul and his family on board. The offer was declined; and the next morning the *Menai* weighed anchor. Shortly after her departure the plot began to thicken, and the position of the European colony established at Beirout became a most critical one. A number of Egyptian vessels bringing 15,000 men, arrived off Beirout, and, landing the troops, they encamped around the town. Three sorties were successively made against the insurgents, headed by Soliman Pacha, but on each occasion, the Egyptians were forced to retire with some loss. In the mean time a conspiracy was discovered amongst the sailors in the fleet; the ringleaders were seized and executed, but not before 200 of them found means to escape and join the insurgents. In Beirout, the Albanian soldiers began to commit all sorts of excesses. Europeans were constantly insulted by them, and two Frenchmen were murdered; the French Consul sought in vain for redress for these injuries, backed up by all the other Consuls of the European powers; the Pacha, however well-disposed and anxious to put an end to such excesses on the part of his army, is too much hampered by the known discontented state of his troops, to have any power of doing so. The arrival, however of the English frigate, the *Castor*, and war steamer,

the Cyclops, was hailed as a means of safety to the Europeans, which had long been anxiously looked for. It is supposed that the insurgents are headed by two Frenchmen, named M. de Donfroi and M. de Chezél. The Emir Beschir still remains in his mountain fortress, endeavouring to pacify the insurgents; the Pacha's partizans flatter themselves that he will succeed; those of the other faction believe that he will not. Time will show.

On Sunday, the 14th, we arrived in Rhodes harbour, and having unexpectedly received pratique there, we went on shore for an hour or two to see that curious place. The street of the knights, which is the principal sight, is an almost deserted and silent one, which assists the illusion of the bye-gone knights and their glories. We had only to imagine their spectral forms walking there, and it would have been complete. On most of the houses are carved stone escutcheons of their respective arms, and on some the date. The architectural windows, which still remain, are unfortunately all hidden by the Turkish balconies which have been constructed upon them. We walked all over the citadel, and saw some of the great guns of the knights, and the tower which made so memorable a defence against the Turks. We also were shown the supposed site of the Colossus, a narrow pass into the harbour, formerly that which was always made use of by the knights

for their galleys; but now it will scarcely admit anything larger than a boat. The interior of the island is very beautiful, and the climate healthy, so that the sick resort hither from the neighbouring mainland, which is very liable to fever. We picked up here Lieutenant Graves, of the surveying ship *Beacon*. He has surveyed a great portion, if not the whole of the Archipelago; and he tells us, that on the mainland of Asia Minor, there is a great number of Cyclopean fortresses to be found, and many of them in a very perfect state. This is curious. After paying a visit to the Consul, Mr. Wilkinson, and his handsome Greek wife, we came on board again, and there learnt, to our inexpressible satisfaction, that the quarantine at Smyrna has been taken off, and that we shall not be detained there, which is a great blessing.

Our hopes of getting pratique at Smyrna are dashed to the ground. At Scio we fell in with the English fleet, and there we found we were in quarantine, and that at Smyrna we should have fifteen days of it. Scio is a melancholy spectacle of ruin and devastation; the massacre and burning of the town by the Turks, in, I think, 1822, are still woefully apparent, and three-fourths of it are in ruins. After a most agreeable sail up the Archipelago, amongst the islands, we arrived off Smyrna on the 15th of June, and sure enough

a fifteen days' quarantine was announced to us. The wind having been contrary ever since the 11th, there was little or no prospect of the arrival of the Menai under a week or ten days. So much precious time we could not afford to lose; and, therefore, making an arrangement with the captain of the steamer, we hired the boat for the sum of 100*l.* to take us on to Athens, having first disgorged the passengers, who all went into quarantine together, consisting of a most curious medley. Lord A——, M. de S——, a French ultra liberal, a French artist, and the American Missionary, Mr. Lanneau.

On the 18th we arrived at the Pireus Lazzaretto, where we are well pleased to find Mr. Charles Percy and Captain Cheney, almost the last persons we parted from when we left Europe. At a distance of about twenty miles from the Pireus we passed close by Cape Colonna and its famous temple. It is a very striking object.

Our quarantine lasted until the 1st of July. We contrived to get through the time tolerably well. Sir Edward Lyons in the kindest manner did everything that lay in his power to mitigate the tedium of our imprisonment, by sending us books, tea, wine, flowers, and arm chairs; occasionally we rowed in the harbour, and bathed in the sea, and twice we visited Themistocles' tomb at the entrance of the port, and just opposite the site of the battle of Salamis. Every evening

we sat out upon the terrace towards the sea, from whence the sunsets behind the mountains opposite, were strikingly beautiful. All this sounds very pleasant, but a prison will be a prison still. The drawbacks were confined accommodation, (we were mostly two in a room, and Lord F——, my maid, and myself, had but two rooms between us,) intense heat night and day; sand-flies, a stinging and minute insect which is nearly as bad as the mosquito; very bad smells, execrable water, and food which poisoned us. Our joy was therefore great when we exchanged the lazaretto for Sir Edmund Lyons' hospitable and spacious mansion, free from sand-flies, mosquitos, and common flies. Lady Lyons being away, our party consisted of Baroness Wurtzburg, Sir Edmund's daughter, and Mr. Griffith, the Secretary of Legation. We dined at half-past three o'clock, and after dinner we of course drove straight to the Acropolis; we arrived just as the sun had set, and there was therefore barely time to see the Parthenon. It is very beautiful, but being no judge of the merits of ancient architecture, I am more struck with the exceeding beauty of the site, than of the ruins themselves. Nothing can exceed the grandeur of their position. The view, through the columns of the Propylea, of the sea, Salamis, the Morea, the islands overlooking the site of the battle of Salamis, is exquisite beyond description. We must go there again and again. Of the other temples, the Erectheum and

the Temple of Victory without wings, I have not much to say; I do not think them remarkable for their beauty. We hear a great deal about the King and Queen, and state of the country. It is lamentable to find, that, in a land where there is an immense field for improvement, and a great facility for carrying it into effect, absolutely nothing is done! Their Majesties seem wholly impracticable and incompetent. He, though arrogating to himself the supreme power, and the direction of everything, even to the most trifling and ordinary business of the country, (in other places managed and transacted in offices by clerks,) virtually does nothing himself, nor permits others to do anything. Consequently, day after day, and month after month, papers remain unsigned, relating to the commonest transactions between his subjects, and all business is at a stand-still. He has the worst advisers, and is totally incompetent himself. He lavishes favours upon his Bavarians, but will not move a finger for his Greek subjects. On his accession he was pledged to give his subjects a constitution, but he has an exorbitant idea of his monarchical powers, and it is impossible to induce him to redeem his pledge. He seems to think he is made King of Greece, not for the good of the Greeks, but for his own pleasure. Up to a recent period, there have been many persons able and willing to settle in Greece, and to undertake the cultivation of the soil. To these persons, who

would obviously be of the greatest benefit to the country, he will not make grants of land, neither will he improve and cultivate it himself, and thus acre upon acre lies barren and fallow, when, by pursuing a contrary course, it might become productive, and yield him an increase of revenue. Men in office are accessible only by bribery ; and, in fact, both he and they are but tools in the hands of Russia and Austria, whose policy and anxious desire it is, to keep things here *down*, and in confusion. Sir Edmund Lyons manfully stands up against this system, and is the advocate of a just and enlightened policy ; he does not cease to warn the King that the country will not long submit to his misgovernment ; in fact, the most profound indifference and contempt reign for his Majesty in the minds of the people, nor has he taken the slightest root in the country. It would seem that any foreign prince, and still more a Greek of eminence, might raise the standard of revolt, with every chance of success. This state of things is the more provoking, as the nation has all the elements of becoming respectable, if not great. They are weary of strife, and they long for good government and peace ; they possess a thirst for knowledge which is very remarkable, and of which I shall presently have occasion to speak, when upon the chapter of Mrs. Hill's schools.

Thursday, 2nd July.

We visited to-day the Temple of Theseus, with which I was delighted. It is a positive bijou, and in high preservation. It reminded me of the Maison Carrée at Nismes, though it is unlike it in many respects, and more beautiful. Thence by the Pnyx of Areopagus, to the temple of Jupiter Olympius, which is less satisfactory as a ruin than the other temples, as it consists only of seven columns of the Corinthian order. The remainder has been taken away at different times for the construction of buildings. It is only extraordinary that the Temple of Theseus should not have shared the same fate.

The view of the Acropolis and Parthenon from below, with the setting sun full upon it, is the most gorgeous thing possible. From thence we drove to what they call the Lantern of Demosthenes, but which is, in fact, a Choragic monument, meaning, as I believe, a sort of trophy, erected by a *Choragus*, or one who has had the temporary direction of certain festivities in honour of Bacchus. Thence to the Stadium, and the now dry bed of the Ilissus. From here, too, there is a most exquisite view of the Acropolis, Parthenon, and Philopappus, and Jupiter Olympius. The modern town of Athens is a sadly miserable one; the houses are low and mean, and built most injudiciously with reference to the climate, which is

tremendously hot in summer, and very cold in winter. Of its heat we are very good judges, for during the whole of our stay the thermometer has ranged between 80 and 90°, and this weather is expected to continue for the next two months. The building of houses is rapidly increasing, but they manage it in so troublesome a manner, as to make the streets nearly impassable for carriages; nor is the same road practicable for two days together from this circumstance. Then the dust and glare are tremendous, nor is there a blade of grass or a tree to be seen within a mile of the town, excepting a plantation immediately in front of the King's present residence, which Sir Edmund Lyons, with some difficulty, induced him to plant. It is provoking that this should be the case, for the situation of the town is a beautiful one. The very presence of the Acropolis, and the other objects of antiquity, are sufficient to ornament a town, and, in addition to these, the hills of Lycabettus, Pentelicus, and Hymettus, with which it is surrounded, would make it sufficiently picturesque were the buildings and streets laid out as they should be, and were some pains taken in planting and cultivation. But everything is barren, brown, glaring, and dusty; the King does nothing, and suggests nothing for the improvement of his capital. Even in the case of the supply of water, a provoking apathy and negligence are shown. The supply of this commodity is very deficient, and often, water must be sent for to some distance:

whilst, in fact, as there are plenty of springs in the immediate neighbourhood, a little system, and management, and activity, would procure a never-failing abundance of that necessary of life. The soil, too, is admirably adapted to the growth of trees, and, wherever they have been planted, and properly watered, they have grown up with astonishing rapidity; but the usual apathy prevails on this head also, and where they have been planted, for the most part they have been allowed to languish or die for want of attention.

Friday, 3rd July.

Mr. and Mrs. Hill dined here. Mrs. Hill is an eminent lady, who has done an immensity of good in the education line for this country. She is an American Episcopalian, and has 700 or 800 children of different classes and ages under tuition. I was delighted to meet her. But as I propose to devote myself to seeing the schools on Sunday, I shall say no more about them now.

We went this evening to the arch in the Agora, or market-place, where are still seen, engraven on stone, the tablets of prices which regulated the sale of articles in the market. Thence to a strange, uncouth statue of a merman; possibly Erectheus, one of the earliest kings of Greece, excavated by means of Sir Edmund Lyons' dollars. Then to the Stoa and the Temple of the Winds, an ugly building.

Saturday, July 4th.

To-day we visited the Pnyx, and ascended to where stands the Bema, or pulpit, from whence spoke the Athenian orators. It was discovered not many years ago by Lord Aberdeen, who, judging that in that place it must exist, obtained leave to make an excavation, and thus brought it to light in a most perfect state. It is a sort of stone platform about five or six feet square, ascended by two flights of steps, and in a very commodious position, from whence to address the audience below. From this spot there is a most exquisite view of the Acropolis, the Parthenon, and Propylea. We then mounted to the top of the Areopagus. This far-famed place did not give me the impression of what it once was—a court of justice. The platform is nothing more than a collection of rough rocks, highly difficult of access. Nor did it strike me in the same point of view with some, as a peculiarly appropriate place for St. Paul's address. Any other in Athens to my mind, would have been equally suitable. From hence, we rode to look at a remarkable and gigantic likeness of the Duke of Wellington's profile, in the outline of the rock of the Acropolis, when seen in a particular point of view. It is really a striking resemblance, and not even a caricature. The circumstance, that the features of the greatest man of modern times, should be

graven by the hand of nature upon the rock of the Acropolis, that imperishable monument of ancient grandeur, has I think in itself something sublime and satisfactory. I looked upon this freak of nature with considerable pleasure.

Sunday, July 5th.

For the first time since I was at Schaf el Ramer, I have spent a most congenial Sunday. Before church I went to Mrs. Hill's Sunday School in her own house, and again in the afternoon; at eight o'clock there was an evening service. I had a great deal of satisfactory conversation with her upon the subject of her schools. The good she is doing must be prodigious. Religion is the basis of her instruction, and the Bible is thoroughly sifted and explained to the children; all of them belong to the Greek Church, and no attempt at proselytism is made, though, from the pains that are taken to explain to them the Scriptures, a conviction of the errors of their own Church may and does sometimes ensue. Mrs. Hill has met with no opposition from the clergy, except in a particular instance, when a political party in the state, for political purposes, procured an anathema against the schools from a dignitary of the Church. The motive, however, and spring of this were well understood, and had consequently no effect. The clergy, on the contrary,

sanction and approve of all she does. This is a most providential circumstance, for, did they oppose her, it would be impossible for her to carry on the work. In the case of a Roman Catholic priesthood, it would be obviously impossible for her to do so; but the Greek Church is less widely at variance with the Church of England. In the first place they concede the unlimited use of the Scriptures, which at once removes a strong barrier existing between the rival churches of England and Rome; they give the sacrament to the laity in both kinds; they hold much the same doctrine as to absolution that we do, and they deny the necessity of the celibacy of the clergy. Their Liturgy is a very fine one, and there is but little in it to which we should object. Amongst these things are prayers to certain saints, and they hold that the Holy Ghost proceeds from the Father, and not the Son, a subtle difference upon which I should be very sorry to be obliged to decide. The children attend their own church in the morning, but inasmuch as the services are performed in a most disgraceful manner, by an illiterate and inferior priesthood, and moreover in the ancient Greek, a language with which most of them are not familiar, Mr. Hill, who is an Episcopalian in orders, performs for them, every Sunday evening, the Liturgy of the Church of England in modern Greek; after which he addresses them. I attended this service, which only

applies to the pupils in Mrs. Hill's own house, to the amount, I believe, of about sixty girls, and I was much struck with their attention and good behaviour; they regularly made the responses, though but few were provided with prayer books, as but few are yet printed. To-morrow or next day I am to see the week-day school.

Tuesday, July 7th.

I went all over Mrs. Hill's day school, and very edifying it was. There is a variety of establishments under her superintendence, and she and her husband are assisted in their labours by three or four other ladies, principally American, and one of them Mrs. Hill's sister; but her most efficient coadjutrix is a Greek girl of about eighteen, whom, during the ten years that she has been in Greece, she has educated for the purpose, and of whom Mrs. Hill speaks in the highest terms.

There is a charity Infant School, attended by some 200 scholars, between the ages of two and eight. It is superintended by quite a young girl, and I was astonished at the order and noiselessness which prevailed. The system is much the same as ours, with the exception of the gallery lesson, and the addition of some teaching of needle-work, which I am inclined to believe an improvement to the Infant School system. There is also a Lancasterian school for adults of the

lower classes, and a charitable institution where women and girls are taught needle-work, and supported until they can earn their livelihood by means of the knowledge they have acquired; they are also here under the influence of religious instruction.

For the higher classes of Greeks there is also an infant school, (where I saw two nephews of the Greek diplomatic minister in London, Mavrocordato,) an adult one, and the establishment in Mrs. Hill's house, already spoken of. In these the parents pay something towards the education of their children, and more is taught than in the charity schools of the lower classes; for instance, foreign languages, music, and drawing. Mrs. Hill tells me that the thirst for knowledge, and aptitude for acquiring it, are very striking; there is an unbounded passion for ancient Greek, and they will sit and learn this, and indeed most other branches of science and literature, for hours, and with an unwearying assiduity, which infinitely lessens the labours of tuition. I myself saw lads of fifteen or sixteen sitting about in the fields absorbed in study; and I am told that nothing is more common in all directions than the sight of them, "the world forgetting, by the world forgot." Other schools in different parts of the country are rising up upon the model of Mrs. Hill's, and she is applied to for teachers. These she can supply from her own house, as many of her pupils are

sent to her by the government on an understanding that they are to be trained up as future teachers. A few years ago, the King and Queen attended an examination of the schools, and in token of their approbation, presented Mrs. Hill with a medal*.

Thursday, July 9th.

The heat is intense. The thermometer between 85° and 90°. Our only agreeable moments are those which we pass on the terrace in the evening, where we sit till we go to bed, which last operation is very irksome, and more like passing the night in a vapour-bath, than at rest. We do certainly drag ourselves out towards sunset to see sights, but it amounts to a painful duty. However, to-day we went all over the Acropolis with the antiquary, Mr. Pittakis, and in spite of the heat, I was much interested and amused. In the receptacle near the Parthenon, where are deposited the various remains found in the course of excavation, are numbers of fragments from the Hecatompodon, or ancient temple destroyed by

* In confirmation, and as another instance, of the apathy and indifference manifested by King Otho towards anything in which the welfare of his kingdom is concerned, I was given to understand that this apparently gracious act, instead of being, as would be imagined, spontaneous on his part, was wrung from him at the repeated representations of others, more alive to the incalculable advantages that Mr. and Mrs. Hill were conferring on the country.

Xerxes, upon the ruins of which the Propylea was built. These things are many of them supposed to date 700 years before Christ. There are fragments of sculpture, skulls, instruments used by sculptors to draw lines, (one of which was presented to me,) and a multiplicity of other things. We were shown a miniature fragment of a bronze statue, a foot, very beautifully wrought, which is curious, as it must date from a period considerably anterior to the age at which sculpture in Greece attained its highest perfection. Mr. Pittakis also called our attention to, and exemplified to us, the curious and peculiar construction of the Parthenon, which has only been discovered within these few months, and which, on investigation, is equally found to prevail in the Temple of Theseus.

Friday, 10th July.

Mr. and Mrs. Hill appearing anxious that we should attend the yearly examination of their schools, which takes place to-day; we did so, being anxious to omit no opportunity of testifying our high sense of the benefits which are likely to be the result of their exertions; but it was less interesting to us than it would have been, had we understood the language. The assemblage of people, however, to a stranger, was a curious sight; there were three Greek priests in a row, one of whom was Pharmakedes, a man who has

just published a book, showing up Russian intrigue as exemplified in the affair of the Patriarch of Constantinople, which makes a great noise here. There was Petro Bey, and there were also women from Hydra in the curious costume of the country, consisting of a cushion upon their heads, which, together with their ears and faces, were muffled up in a thick shawl, which, with the thermometer at 90°, was a pitiable condition to be in. The jaunty red fez and long tassel, worn by some of the ladies of Athens, is a much prettier and more suitable dress for this season.

Saturday, July 11th.

On this, our last day in Athens, we have seen the grandest sight of all, the Parthenon by moonlight. After dinner we drove down to Phalerum bay, a pleasant sandy beach, where Demosthenes probably went down to spout. It was delicious; and the cool sea-breeze, after the burning heat of to-day, and every day, was very delightful. On our way home, we stopped at the Acropolis. No, since I was created, I never saw so beautiful a sight as the Parthenon by moonlight. It surpasses everything in grandeur and exquisite beauty that I ever beheld, and it is alone worth making a journey to Greece to see. The intellectual beauty of the scene, however, did not make us despise the creature comforts provided with his usual

consideration by Sir Edmund, and we revelled in ices brought up to us on the Acropolis. I am sure the ancient Greeks would have done the same.

On Sunday the 12th, we embarked in the Mahmoudi, Austrian steamer, for Ancona. It was crammed with people, and we were cheated of almost all our cabins. This did not affect *me* much, for though I was one of the favoured few who possessed a berth, in such weather as this, a mattress upon deck is the only endurable mode of passing the night. On Wednesday, the 15th, we arrived at Corfu, and went ashore for an hour or two, where we were hospitably received by Sir Howard Douglas, who took us a short drive about the island. He seems to have done a great deal there. The island appears beautiful, and the Government house a most charming residence. I should have liked much to accept his invitation of passing some days there, but the steam-boat set sail again at half-past one o'clock. In the evening there arose a violent storm of thunder, lightning, and rain, which lasted almost the whole night. The deck on this occasion was less agreeable, but thanks to a Dover chair, and an immense Greek coat, I contrived to weather it without any damage.

On Friday, the 17th, we arrived at Ancona, and were forthwith deposited in the Lazaretto till the 25th.

APPENDIX.

APPENDIX.

A. Page 3.

I AM anxious to bear witness to the great merit of this person, Assaad. He was to us a perfect treasure. His great activity, his never-failing good humour, his extreme anxiety that everything should be comfortable to us, and the exceeding pains he took to accomplish it, must ever be remembered by us all with gratitude. His knowledge of the country, his very superior education, and his deep religious feeling, made him as improving a companion to us as he was an agreeable one; and I am satisfied, that by his means we saw the country, and were made acquainted with its manners and condition, much more thoroughly and advantageously than we could possibly have done had any other person been our guide.

I have been requested by persons interested in the welfare of Syria, to state that Assaad is, at this time, employed by a Committee of Gentlemen in London, having for their object the introduction of Christian Education into that country, and that he is mainly supported by funds raised for this purpose. I need scarcely add, that he appears to me to be eminently qualified for carrying into effect this benevolent object*.

* Communications on this subject may be addressed to the Secretary, Rev. W. Niven, 13, William Street, Lowndes Square, Chelsea.

B. Page 41.

VERSES ON ELISHA'S SPRING.

How thick the fig-tree's foliage weeps
 O'er yonder glassy stream,
 Reflected from its crystal deeps
 How pure yon planets gleam!

Pause, Arab, pause, our pilgrim train
 To-day has travelled far,
 And oft thy foaming courser's rein
 Was slacked for mimic-war*.

He wheeled, he charged, for many a mile,
 As though a foe were near,
 Here let him quaff. And thou, the while,
 Rest on the planted spear.

E'en hot pursuit, or hastier flight,
 That stream might lure to taste,
 The star of widowed Rihah's† night,
 The diamond of the waste.

Not always thus. That stream for years,
 Beneath the curse divine,
 Ran like repentant nature's tears,
 In bitterness and brine.

* Our Arab escort amused themselves by careering about upon their horses, and skirmishing in a very picturesque manner.

† The Arabic name for Jericho.

For ere to Rahab's window bound
The scarlet sign was hung,
While tower and rampart crumbled round,
As Joshua's trumpet rung,

The curse that dwells on Sodom's lake
By yonder rill was shared,
Till scarcely there his thirst to slake,
The way-worn camel dared.

But still with gaunt neck, travel bowed,
To Jordan onward strayed,
Till Rihah's maids invoked aloud
God and Elisha's aid.

The Prophet came, the waters knew
The healing sign he showed,
And sweet as Hermon's holiest dew,
Through all their channels flowed.

And sweetly still those waters run.
But ah! through wasted lands
Of Rihah's thousand palms, but one
Springs from her sterile sands.

Yet in the blighted waste, no more
By earthly Prophet trod,
Greater than all who went before
Of Israel's men of God;

Than him who saw from Gilgal's plain
The Tishbite's car ascend,
And sought with bursting heart again
A world without a friend;

Than him whom Heaven too good for earth
 Pronouncing, made its own,
 Than all, who, since creation's birth,
 In earth or Heaven were known;

That Prophet dwells, whose power, confest
 Throughout creation's plan,
 Can cleanse that poison deep, the breast
 Of unconverted man.

Then, Christian, in the record trace
 The types of things to be;
 The cruse, of Christ's absolving grace,
 The bitter spring, of thee.

L F. E.

C. Page 53.

In Vol. I. of the Supplement to Sir William Jones's works, we find a translation of the *History of the Afghans*, by Mr. H. Vansittart, by which it appears that they derive their own descent from the Jews. On this history, Sir William Jones writes the following note. "This account of the Afghans may lead to a very interesting discovery. We learn from Esdras, that the ten tribes, after a wandering journey, came to a country called Arsaret, where we may suppose they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have traditions amongst themselves of such a descent, and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islam, they studiously conceal their origin." "Every-

thing considered, I think it by far the most probable that the Afghans are the descendants of the Jews who were led away captives by the Assyrian kings." Dr. ADAM CLARKE's *Commentary on 2 Kings xvii.*

D. Page 95.

For the benefit of future travellers, it may be well to enumerate as many of the necessary articles as I can remember, which it is desirable to take into Syria.

Tents according to the number of travellers—those with walls preferable to others.

A canteen, containing knives, forks, spoons, dishes, plates, cups and saucers, tea-pot, tea-kettle, salt-cellar.

Basins, and tubs for washing.

Leathern bottles for carrying water, to be got at Alexandria, and most eastern towns.

Corks for bottles—very necessary—and stout corkscrews.

Candlesticks, and a provision of wax candles—those that are to be had in the East being peculiarly bad, and almost useless.

Turkish lanterns to hang up in the tent—these are absolutely necessary, and to be had in Jerusalem.

A large provision of mats and carpets, to be placed in the tents.

A kitchen apparatus, large coffee-pot, &c.

Iron portable bedsteads, and mosquito-nets, quite indispensable, on account of the damp and the insects.

A portable table for the drawing-room tent, another for the cook, camp-stools according to the number of travellers. A Dover arm-chair is a great comfort, when one comes in tired from the day's ride.

Spades, to level the ground for the tents, with hooks, to cut away weeds, &c.

An umbrella, covered with white calico, the best preservative from the sun.

Broad-brimmed straw hats.

Saddle-bags, (Eastern ones are the best,) to carry upon your horse, very convenient.

Green or blue spectacles, as the glare of the white rocks is injurious to the eyes.

Provisions.—Portable soup, made in cakes, and at home. Sea biscuit; *pasta*, such as maccaroni. Sago and arrow-root for puddings. Provisions are very scanty indeed; tough fowls and rice being almost the only things one can get, and, now and then, a sheep. No vegetables scarcely—no butter to be got. Apricot jam or marmalade would be desirable as a substitute for butter.

Cheese from England.

Plenty of tea.

Books, which we found useful:—The Bible (the best guide in these countries).

Robinson's Tour in Syria and Palestine.

Lord Lindsay's Letters.

Miles's Scripture Geography.

Dictionary of the Bible. (12mo.)

To which I would add, Wilde's *Narrative*.

E.

From Jaffa to Ramla, three hours and a half.

From Ramla to Abon Gosh's village, about six hours.

From Abon Gosh's village to Jerusalem, three hours.

The journey from Jaffa to Jerusalem is sometimes performed in one day, but twelve hours is rather too much for the small ill-fed horses to perform. The better way is to remain the first night at Ramla, and, starting very early in the morning, to attain Jerusalem the following evening; always remembering that an Eastern walled town must be reached before sunset, or the gates are closed upon the traveller. I should, moreover, warn him against occupying Abon Gosh's house, on account of the innumerable fleas which abound there.

Ride to the Pools of Solomon, returning by Bethlehem. This may easily be accomplished in the day, starting after breakfast, dining at the convent of Bethlehem, and returning to Jerusalem before sunset.

From Jerusalem to Jericho, from six to seven hours, including a rest at the fountain of the Apostles: the road is tedious, and the soil dazzling white—a pair of blue or green spectacles particularly desirable.

Ride from Jericho to the Dead Sea, and Jordan, and back, five hours—green spectacles absolutely necessary. Ride from Jericho to Elisha's spring, and back, one hour.

Starting from Jerusalem, northward, the first stage is Senjell, six hours and a half; intermediate resting-place, with water, Beerî, three hours—an indifferent locality, so it were better to push on.

Senjell to Nablous, five hours—the *détour* to Jacob's well and Joseph's tomb not included.—Take notice: encamp at the further end of the town, rather than amongst the olive-trees, which are first reached.

Expedition up Mount Gerizim requires about three hours.

Nablous to Jenin, seven hours. Resting-place, half way, Gebaa, under a large fig-tree, where there is excellent and plentiful pasture for the horses. Jenin should be avoided as an encampment, on account of its excessive

damp ; or, if unavoidable, the tents should be pitched as far as possible from the valley, and high up the hill which skirts it. There is a village amongst the mountains, at about an hour and a half from Jenin, on the Nablous side, which, I think, would be a preferable encampment.

Jenin to Ain el Serka, five hours, in the valley of Esdraelon—very damp. Ain el Serka to Schaf el Amer about seven hours. I would not recommend this division. The better plan would be to ride from Jenin to the convent on Mount Carmel, which, though rather too long a day, (eight or nine hours,) would enable the traveller to avoid pitching in the damp of the valley of Esdraelon. Schaf el Amer to Nazareth, three hours, and thence to the foot of Mount Thabor about five. The ascent of the mountain requires about an hour. Care must be taken in ascending the mountain to select the right side; one path is easy for a horse, the other impracticable. The best arrangement for the days' journeys would be, I think, to go from Mount Carmel to Nazareth, one day; from Nazareth to the summit of Mount Thabor, the second day; and encamp there rather than at the foot, the water being very superior. As, after recent events, Acre would prove a great object of interest, a day might be devoted to seeing it from the Convent on Mount Carmel.

From Tabouri to the lake of Tiberias, four hours and a half. The tents should be pitched as far as possible from the bathing house.

From Tiberias to a place about seven or eight hours from it. No village here, or anything to mark the spot. Our encampment was upon a plain skirted with hills, a little above a stream which, together with a flock of goats and its airy position, was our inducement for encamping. It has no shade, and cannot, therefore, be made a halting place for more than the night.

From the last place to Meerzaroom, about six hours.

This is an extensive place. The hill is situated at the upper extremity of it upon the high ground. Care must be taken not to encamp in the low grounds.

From Meerzaroom to a hill above Hasbaya, three hours. A good encamping place.

From Hasbaya to Szarbine, eight hours.

From Szarbine to Beteddein, seven hours. If the Emir Beschir's palace were not available, the tents would probably be pitched at Deir el Kammer, the village immediately below it.

From Beteddein to Ainanoot, from five to six hours.

From Ainanoot to Beirout, about three hours and a half.

EXPEDITION TO BAALBEC. (p. 96.)

From Beirout to the Convent of Mar Elias, six hours.

From Mar Elias to Zaackli, about five hours.

From Zaackli to Baalbec, between five and six hours.

The attempt to perform the journey from Zaackli to Baalbec and back in one day should not be made. I should recommend pitching at Baalbec, and returning the following day. And, moreover, I would not recommend any traveller to separate from his tents. In calculating time and distance, about three miles is generally reckoned to the hour. The baggage mules, however, and especially camels, always occasion delay, and their pace scarcely averages two miles and a half to the hour. The pleasanter mode of travelling is to dispatch the baggage in advance an hour or two; but a person in authority must be sent with it, otherwise the muleteers loiter by the way and are soon overtaken.

